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THE UNIVERSITY OF ALBERTA

A CONSCIOUSNESS APPROACH TO SOCIAL CHANGE

By

© MAUREEN FRANCIS MALLOY

A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF ARTS

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EDMONTON, ALBERTA
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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "A Consciousness Approach to Social Change" submitted by Maureen Francis Malloy in partial fulfilment of the requirements for the degree of Master of Arts in Community Development.

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Date August 13, 1976

ABSTRACT

The phenomenon of social change has been traditionally viewed from a single or one-dimensional perspective. Approaches to social change have focused on one dimension of human activity whether that be the psychological, social, political or spiritual. This thesis attempts to develop an approach to social change which incorporates and engenders a multiple or holistic perspective of human reality. This is attempted through a review and synthesis of very contemporary theoretical developments and empirical research in various fields of human endeavour (e.g., neurophysiology, psychology, sociology, political science and philosophy). Because of the centrality of human consciousness in this literature, the author has chosen to call this holistic view a consciousness approach to social change.

The first half of the study explores and develops a theoretical framework for a consciousness approach to social change. Reality is viewed not as a static given but as the creative interface between humans and the world. Perception is not a simple process of sensory stimulation but rather a complex interaction in which conceptual categories, assumptions and values shape and determine what is perceived. A basic proposition of a consciousness theory of social change is that all people view themselves and the world within a given framework which functions to give meaning and order to their experience of the world and it is this world view which must change if fundamental, long-lasting social change is to occur.

The second half of the study re-defines the role of the social

change agent (adult educator, community development or extension worker) and presents a consciousness model which integrates personal and social change. The principles which guide these recommendations are: first, change must be initiated and accompanied by consciousness-raising and second, change must appeal to and involve the whole person in the change process. For social change to be a creative, vital process and to result in meaningful, long-lasting development, it must engage both the action (rational, linear, analytical) mode and the receptive (emotive, imaginative, intuitive) mode of consciousness. The consciousness model developed in this study proposes methods and techniques of activating the receptive mode which counter balances the exclusive focus on the action mode of consciousness in most other models of social change.

It is hoped that these explorations may function as a prologue to a consciousness theory of social change.

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TABLE OF CONTENTS

Chapter

I. INTRODUCTION 1

A. A Contemporary View of Social Change 1

B. Strategies for Social Change: Perceptions of Human Reality 14

II. RE-VISIONING SOCIETY 26

III. NEW PERCEPTIONS OF HUMAN REALITY 51

IV. RE-VIEWING SOCIAL CHANGE 71

The Social Change Agent 77

V. A CONSCIOUSNESS MODEL FOR SOCIAL CHANGE 89

Phase I: Beginning with Oneself 90

Phase 2: Discovering World Views 92

A. The Freire Method 93

B. Consciousness-Raising Groups 104

C. The Fogo Process 112

D. A Variety of Techniques and Methods 119

Phase 3: Visions - Creating a New Reality 123

Fantasy Workshops 124

Social Future Assemblies 126

VI. CONCLUSION 132

BIBLIOGRAPHY 138

CHAPTER I

INTRODUCTION

A. A Contemporary View of Social Change

A central and overarching concern of this thesis is the phenomenon of social change. Upon an examination of the recent literature on social change, it is apparent that a sizeable number of contemporary writers express the opinion that previous theories of social change never have or no longer adequately explain the phenomenon. That is, these theories have either missed the essential nature of social change or stressed the wrong issues or variables. Still another reason is that these theories no longer apply due to the transformed nature of human society itself.

The intention of this study is to re-examine the nature of social change in the light of very contemporary developments in the fields of physiology, psychology, sociology, political science and philosophy. We will briefly review the major traditional approaches to social change and attempt to construct a theory and model of social change which incorporate the insights of recent research and thought on human development.

Those who have studied social change are familiar with the predominantly economic and political approaches to the study of social change. The prevailing belief since the industrial revolution is that economics is the essential shaping force of society and of social change. To put forth a theory of social change one must also present a theory of society. It is usually the case that the necessary variable in stabilizing society is also the crucial variable in undermining the social order. In other words, the variable that hinders social change is also that which creates social change. For example, if one uses an economic framework to view society, that is, economics determines the nature of that society's institutions, values, and overall organizational pattern, then it is this economic base that change must originate from in order for significant change to occur. In this economic approach to social change, a revolution occurs when the economic order is totally restructured, for example, when the means of production change from private to state ownership or vice versa.

In the political approach to social change we find similar parallels. In this approach it is political rather than economic power that keeps a society together and it is a matter of shifting control of political power that creates social change. From this perspective revolutionary change is a result of the restructuring of the political order, for example, when the government of a society shifts from totalitarian rule to some form of democratic rule or vice versa.

This simplistic sketch of these two general approaches to social change is given only to illustrate where the emphasis is placed in each approach. They are similar in that both approaches stress that control of economic and/or political power, (in some cases they are the same) is the shaping force of society. I think it is accurate to say that wherever people fall along the 'political' spectrum or whatever their economic class, most people view social change within this political-economic framework. This means that when people think about social change they think in terms of redistribution of wealth, worker control, employment, and of changing laws, institutions, and governments. These are the crucial issues, the crucial variables. The view of social change presented in this thesis argues that these are not the basic issues, that economics and politics are not the binding fabric of society nor are they the areas in which new patterns of society will be woven.

Another major approach to the phenomenon of social change is generally referred to as cultural change. In this approach, it is culture which is seen as the organizing force in society and change must and does originate at the cultural level. Our first response usually to the term culture is that it refers to literature, drama, art, films, and music but, as it is used by the writers reviewed for this thesis, it has a much broader definition. Culture refers to everything which is created by human beings, their language, their myths, their norms, their science, their technology, the list is extensive. Some writers attempt to distinguish between that which may be considered 'social change' and that which may be considered 'cultural change':

> "Social change" refers to modifications in the relationship among persons and groups, and thus focuses on human interaction patterns in various kinds of complexities of organization. "Cultural change" refers to modifications in the creations

> of interacting men, including such 'things' as norms, symbolic meanings as language, technologies and artifacts, knowledge and value orientation. (Zurcher, 1972:4).

However, the distinction between social change and cultural change is difficult to maintain. Culture is such a comprehensive category that it tends to encompass the economic, political and social. Are not human organizational and interactional patterns created by human beings? It appears similar to the way in which our understanding politics since Marx has been subsumed under economics. The distinction, however, is not only one of emphasis but of scope as well.

The cultural approach to social change (we will continue to use this term to refer to its general meaning of societal change) emphasizes that our world views, our value orientations expressed through and conditioned by our creations, are the central shaping force of society and when these change fundamental overall change occurs in society. One of humankind's astounding creations is technology which has fundamentally altered the shape of the world we live in and the way we are in the world. The overwhelming changes that have resulted from technology could hardly be imagined let alone planned. A theory of social change must account for change which is this fundamental, long-lasting, and pervasive throughout humankind and within each person. To achieve this a theory must be comprehensive and yet comprehensible.

To use the term cultural for the kind of theory of social change suggested in the previous paragraph is, I think, misleading. Such a holistic theory of social change will necessarily need to incorporate the insights of earlier political, economic and cultural theories of social change in a synergistic fashion. A holistic theory of social change will also require concepts that underly the various dimensions of human activity i.e. the psychological, economic, political, cultural, and spiritual. The writers studied in this thesis appear to have chosen consciousness as such a concept. In other words, it is human consciousness that shapes human reality. It is people's consciousness which either hinders or creates change.

This thesis provides a much needed review of very contemporary literature dealing with consciousness and attempts to relate it to social change and to the role and skills of the social change agent. Moreover, this study attempts to develop a theory of social change by putting together ideas and theories about consciousness and human development in the context of community development and social change strategies. The second objective of this thesis is to suggest a model and procedures which could be useful for those people who wish to take a consciousness approach to social change.

To understand this 'consciousness' view of social change, we must confront the difficult task of comprehending the meaning attached to such basic but illusive concepts as 'consciousness', 'world view', and 'social reality'. Simply attempting to define these terms will not suffice; it is necessary for our comprehension of this approach to social change to explore the nature of human consciousness, world views, and social reality. In the first part of Chapter II we examine conceptions of the nature of social reality and in Chapter III we review current literature on the nature of human consciousness.

Most of us not only think about social change in political and economic terms but we also visualize social change as a system - a network of units and subsystems making up the system. We often talk about changing the system. This results not only from studying in the social sciences but more profoundly because we live in a technological age of computer systems, transit systems, communications systems, and so on. The consciousness view developed in this thesis requires that we revisualize social change as gestalts, synergistic flows, or changing fields of consciousness. A major criticism of the systems approach to social change is that its over-mechanized view emphasizes and explains stability ("equilibrium") rather than change. This is hardly surprising given the connotations of the word system. System suggests rigidity and permanence, the antithesis to change and flux. More recent literature on systems, however, contrasts the closed physical or mechanical system with the open-ended organic or biological system.

Humans have perpetually attempted to create systems to give coherence to their view of the world, to their experience of themselves and of events. We are, however, continually reminded that the construction or maintenance of such all-embracing systems is no longer possible in the modern world. Some claim that the deficiency of all systems is the crucial condition of the modern era: "Surely this persistent incoherence in all systems by which man has organized his life constitutes the fundamental revolution of our times." (Halpern, 1969: 55). We must continually see new connections, new gestalts. We must learn to achieve a coherent picture of the world without systematizing it into a static framework. A consciousness approach to social change stresses the need for changed perceptions which must come prior to a formulated concept.

The writers discussed in this thesis speak of a 'consciousness revolution' that surpasses any political or economic revolution in terms of creating a radical restructuring of human reality. They make the greater claim that it is a fundamental change in human consciousness which underlies all economic, political and scientific revolutions. As an initial definition of consciousness revolution the following will suffice: a consciousness revolution is "a basic transformation of awareness, moving toward a different way of experiencing ourselves, our relation to history and to other people and to the world." (Anderson, 1973:2). The paramount significance of awareness in social change is emphatically claimed throughout the works of these writers as the following statements forcefully illustrate:

> Awareness more than any other thing is the Transformation. (Leonard, 1972:109).
>
> . . . awareness leads inevitably to change because awareness already is a change. (Anderson, 1973:84).

To understand the nature of the revolution of which these writers speak, we must, as Anderson advises, examine and question our "attachment to a concept of revolution more appropriate to 1789 or 1917." (1973:1).

Certainly the argument that a change in people's consciousness is a crucial variable, a necessary condition for fundamental, qualitative social change is not a new one. Max Weber in his study of the rise of capitalism, stressed that certain transformations of consciousness that were neither technological nor economic preceded modern capitalism. Changes in people's religious and ethical interpretations of the world made possible the rise of capitalism: "Thus, according to Weber, certain historical transfigurations of consciousness are to be seen as preconditions for modern society." (Berger, 1973:101). Most of the writers discussed in this thesis argue that certain transformations of consciousness are occurring in modern society that create the necessary preconditions or antecedent processes for the transition into a post-modern, post-technological society (which is the topic of discussion in Chapter III entitled "New Perceptions of Human Reality.") The Weberian argument of these writers appears to be in direct contradition to another great writer on the dynamics of capitalism.

Karl Marx wrote in reaction to left-wing Hegelians who believed that consciousness is the basis of reality (the idealist believes that there is a reality in the human mind which is projected onto the external world) and that reality could be revolutionized by revolutionizing consciousness. Although Marx called his philosophy dialectical materialism in opposition to the idealism of Hegel, on the issue of consciousness he is often paraphrased as saying that it is not man's consciousness that determines his social existence but rather man's social existence that determines his consciousness: "What is going on in our minds has always been, and always will be, a product of society." (quoted in Enzensberger, 1974:3). Most, if not all, the writers we review agree that people's consciousness is shaped and conditioned by their social reality but they argue if this social reality is to be changed then the consciousness of the people must exceed the constrictions of their present social reality.

Confirmed Marxists may dismiss the contemporary consciousness view of social change as simply an example of post-Hegelian idealism but they do so at the expense of the dialectics in Marx' materialist doctrine. Marx himself issued such a warning:

> The materialist doctrine that men are products of circumstances and upbringing, and that, therefore, changed men are products of other circumstances and changed upbringing, forgets that it is men that change circumstances and that the educator himself needs educating. (Marx-Engels, 1968:28).

Marx is often misinterpreted as simply a materialist because he tried to show a reluctant world that not only was their labor controlled but that the freedom to think what they wanted was denied them as well, that their minds were controlled by the economic and political ruling elites and the elites in their turn by the economic and political order. Marx recognized and stressed the necessity of overcoming the false consciousness imposed on the workers by the ruling class in order that the workers might achieve the class consciousness essential to uniting them against the ruling class.

Some writers argue that consciousness has become a crucial issue in politics since the French Revolution when individuals began to believe they had the right to participate in the decision-making that affects their lives:

> Consciousness, both individual and social, has become a political issue only from the moment when the conviction arose in people's minds that everyone should have a say in his own destiny as well as in that of society at large. (Enzensberger, 1974:8).

Since this belief is part of the collective consciousness of the majority of people in the modern world, including those living under totalitarian governments, it is no longer sufficient for the ruling elites to control capital and the means of production as well as the armed forces. They must also control people's minds, their awarensss of the choices and issues facing them and their society. This explains why any group attempting seizure of power in a society immediately takes possession of the mass media, which Enzensberger astutely calls the 'consciousness industry.' In 'democracies' we have groups demanding media exposure. Gaining and maintaining power in the modern world necessitates directing people's minds.

Control of awareness is thus a major issue for social change. If, as Enzensberger argues, "What is being abolished in today's affluent societies from Moscow to Los Angeles, is not exploitation but our awareness of it" (1974:12), then in order to motivate people to improve the quality of their lives we must somehow stimulate awareness of what has been excluded from their consciousness. Before we can even begin to develop ways of expanding consciousness, we must understand the forces that shape our consciousness. Certainly socialization from our earliest childhood shapes how we view the world and is the most powerful strategy in effecting our loyalty or at least our passivity in the face of the injustices present in our society. As Anderson points out, we "have done a good deal of research on socialization - how the social order gets built into the individual - but have made no comparable investigation of any process of de-socialization." (1973:39). Put another way, we know a great deal about how people's awareness is controlled or limited but very little about how people's awareness is changed or expanded.

In the transformation of awareness, the stress is neither economic nor political power but rather the power of visions, images, metaphors and myths. Heeding the Biblical warning that where there is no vision people perish, some writers argue that one of the most significant characteristics of any society is its vision of itself, the self-realizing image, and its vision of its future, the self-fulfilling prophecy, what Kenneth Boulding (1956) calls "organizing images." From this viewpoint, what changes in fundamental social change is our image of human nature, our perception of our individual and collective possibilities and potential.

In the past prophets and seers provided humankind with a vision of its future while in contemporary times we rely on scientific futurists to fulfill this role. These scientists seek a vision of the future not through dreams, imagination and 'visions' but through logic, mathematics and science. These scientific futurists attempt to do what the science fiction writer Arthur C. Clarke argued was impossible, that is, to logically foresee the future. This seems to be verified by the Commission on the Year 2000 which published its report The Year 2000 in 1967 and completely overlooked the ecological crises which became a major issue only a few years later. However, the major charge against contemporary futurists is:

> Significantly though, neither Forrester nor any other "scientific" futurists I know of have programmed into their projections any real change in the "nature" of humankind. And yet, human transformation appears at this point to be the one element utterly

> essential to the survival of the race, and thus its consideration as a relevant variable is unavoidable in any study that purports to be "scientific." (Leonard, 1972:114).

It is this overlooked variable that is given a central place in a consciousness approach to social change.

Many contemporary writers offer an analysis of advanced technological societies, or what Roszak refers to as the overdeveloped areas of the world, specifically North America. By the term "overdevelopment" Roszak (1972:404) means the excessive development of technology, cities, non-renewable resources, and the linear, rational mode of thought. Some of these writers are very careful to underline the fact that the consciousness revolution of which they write is applicable only to post-industrial societies:

> In those areas, such as ghettoes and Latin America and African and Asian nations, where the technological society is still a vision of the future, it makes no sense to worry about the problems that plague a "rationally totalitarian society"; in *those* areas, poverty, hunger, brutal repression, and torture remain the reality. (Hunter, 1971:157).

However, in the last few decades Third World countries have increasingly fought against the American version of technological society and the already occurring phenomenon which is the distortion of the people's "perception of real needs into the demand for mass manufactured products." (Illich, 1969:158). In other words, the Third World countries as well as the advanced technological societies are seeking a new vision for their societies. This response has been called "post-modernism" (Berger, 1973:174) because modernization as previously defined and actualized in North America is no longer the guiding image of development.

Ivan Illich and Paulo Freire, as representatives of the "underdeveloped" countries, argue as well that consciousness is a central variable or issue in their countries: "These concrete consequences of underdevelopment are rampant; but underdevelopment is also a state of mind, and understanding it as a state of mind, or as a form of consciousness, is the critical problem." (Illich, 1969:157). In a recent book on modernization by American sociologists, the writers stress the dynamic relationship between modernization and consciousness: "Modernization must be regarded as a process by which specific clusters of institutions and contents of consciousness are transmitted." (Berger, 1973:119). The components of modern technological consciousness (such as functional rationality, mechanisticity, componentiality) exported to or imposed on developing countries tend to create the same fragmented and alienated world view that exists in North America. These issues concern humankind in an increasingly technological world hence it is not surprising that writers from both North America and the Third World are concerned with them and that some agree that consciousness is a crucial issue in their resolution.

The preceding pages have introduced a contemporary theoretical orientation to social change. The next section provides a preliminary consideration of the strategies suggested by the consciousness view of social change. Inherent in any theory or model of social change are recommendations for initiating and carrying out social change. The following section examines the strategies for social change used in the past and which persist into the present.

B. Strategies for Social Change: Perceptions of Human Reality

Before examining specific strategies for social change, it is important that we understand the basis of any strategy. All strategies for social change assume that human beings can create social change. The number of participants in the process, the scope of change, the process itself varies greatly among strategies but we cannot discuss strategies without assuming that people are involved in making the changes. This assumption leads to the second major assumption in any strategy for social change and that is, all strategies for social change express and operate on assumptions about human nature. A view of human nature determines how each strategy perceives human motivation, values and relationships. In other words, every strategy for social change holds a certain perception of human reality.

It follows, then, that each approach to social change has as its objective that which will realize or enhance its perception of human nature. Since the Age of Reason the prevalent view of human nature is that humans are rational, or at least can be rational and should be rational. This has led to the usage of 'rational' approaches to social change, such as social planning with its emphasis on information and education, which assume that people will make rational decisions if given sufficient knowledge of the issues. The second variant of this approach which has been referred to as social engineering assumes that most people are not rational and that propaganda, coercion, incentives, and manipulation of people particularly through their environment must be used to make sure people behave rationally.

The identification of humans as primarily rational beings has been substantially challenged in the twentieth century. Susanne Langer, author of Philosophy in a New Key, puts forward the principle of symbolization: "The material furnished by the senses is constantly wrought into symbols, which are our elementary ideas." (1960:42). That is, symbolization is "an act essential to thought, and prior to it." (Langer, 1960:41). Langer maintains that symbol-making and symbol-using are the most distinctive characteristics of human beings and therefore must be cultivated in any program of development. Further, she argues that man is primarily a maker, a creator and not a matcher or imitator. This lends strength to the argument developed in this thesis that social change strategies must utilize and enhance the creative nature of human beings to effect social change.

Another major problem that arises in this 'rational' approach is defining what is rational. The fifth edition of the Oxford Dictionary (1964) defines rational as that which is "endowed with reason, reasoning; sensible, sane, moderate, not foolish or absurd or extreme. . . " What is considered reasonable, sensible, sane, or moderate has a great deal to do with the perspective from which we view the behavior, the action, or the event to be judged. As Alves has pointed out "a system considers rational those means that make possible its continued existence." (1972:11). This implies that any action to bring about social change could only be considered rational if it adhered to the guidelines set by the society in which it takes place. Some advocates of the rational approach to social change attempt to overcome this limitation by appealing to what they perceive as universal values such as self-preservation, life-enhancement, utilitarianism and so forth.

If we overlook the problem of defining what is 'rational' and accept that its very definition involves value judgments, and examine the strategies derived from this approach, other problems arise. Criticisms of the 'rational' strategies for social change take two major lines of argument.

The first argument is based on the information explosion of the twentieth century. The implications of the prodigious exponential growth of information in this century are that people can no longer be presented with all the information pertinent to any issue. One consequence of this, according to Hunter's (1971) interesting analysis of the apathy of many citizens, is that people choose to ignore the startling statistics and facts presented to them, the appeals of various citizen action groups and government citizen participation programs. Hunter's argument is that at the level of the individual this choice makes psychological sense (i.e. is rational) in that the individual can cope with only so much information, so many issues, so many crises. At the same time, on the collective level, such a response is disastrous for our survival as a species:

> Reflexively, despite the deluge of books, articles, radio reports, television programs, masses of people are choosing to avoid the individual risk of being overwhelmed by bad news. Put all these "rational" (in terms of purely individual survival) decisions together they produce a behavior pattern which is collectively irrational. (Hunter, 1971:21).

People are faced with this apparently unresolvable dilemma.

McLuhan and others have illustrated the impact of mass communications on the world. If we are a "global village" then anything happening anywhere in the world is relevant to anyone living on the planet. Not only are we impotent in the face of all these events and issues but also we can gain only a superficial knowledge about most of them. The majority of us rely on experts from various fields and various levels from the local to the international arena to solve the problems confronting us, but most of these problems remain. The usual reason given for this failure of the expertise approach is that the efforts of the experts have not been sufficiently coordinated; failure is seen as a matter of overlap and gaps in certain areas so our new hope is the "systems approach":

> Systems analysis, derived from World War II and Cold War military research, is the attempt to solve social problems by ganging up more and more experts of more and more kinds until every last "parameter" of the situation has been blanketed with technical competence and nothing is left to amatuerish improvisation. (Roszak, 1972:32).

In a world of specialization almost everything is offered up to the experts. Roszak stresses that the thinking of ordinary people is seen as having little or no value. Yet the trend has also been to advocate citizen involvement in the decision-making that affects their lives. This is a cardinal principle of the community development movement of the last few decades.

The question arises, is it enough to ask people to put their stamp of approval on what the experts advocate? People who advocate citizen participation argue that experts should only be consulted to advise and implement the choices of the people. This overlooks, however, the fundamental lack of confidence most of us feel in our ability to make these choices, even after we have read or heard a popularized version of the experts' reports. As our confidence in our knowledge as the basis for decision-making is undermined, we must rely on values to guide our choices. Our values, rather than being arrived at deductively from our analysis of information, shape our perception and understanding of the data before us.

The word "value" is used in a variety of ways and often engenders ambiguity. To avoid confusion and philosophical complexity we will use the term value in the noun form to refer to what is intuited, felt and thought to be good or desirable. In the verb form, we will "limit valuing to acts in which something is not merely desired or liked but judged to be good or to have value." (Edwards, 1967:230). According to the intuitionists, value judgments are intuitively made while according to others, value judgments may be rational even though they cannot be proved inductively or deductively. (Edwards, 1967: 232). The rational strategies for social change obviously approach value judgments in the latter way, that is, reason will tell us what to value. These rational strategies stress reason, logic and analysis which prove inadequate for the task of value clarification.

The consciousness view accepts neither of the above positions nor does it uphold the extreme emotionalist and existentialist assertion that value judgments are arbitrary and irrational. In the consciousness approach, values are viewed as a synthetic expression of feeling, intuition and thought. The weight given to each of these varies among people and cultures, for example, in Western technological societies reasoning is stressed in the making of value judgments. Our argument is that both in making value judgments and in clarifying our values we need to consider and examine what we feel, intuit and think is good or right.

The importance of value clarification is stressed in the consciousness view of social change. Unless we are clear about the values we hold and the relationship between them and the activities they motivate us to engage in, we may be working at cross-purposes:

> What is confusing us is that up to now, while we have wanted such things as conservation, auto safety, hospital care, and peace, we have tried wanting them without changing consciousness, that is, while continuing to accept those underlying values that stand in the way of what we want. (Reich, 1970:344).

For example, if we value peace and yet are unwilling to accept any changes in the economic prosperity that it has been suggested war supports, then the value of affluence nullifies the value of peace, or if one of our values is that people's basic needs, such as health care, should be taken care of regardless of their ability to pay for these services and yet our higher priority value is private enterprise, then the former value is simply an exception to the latter and is less effective in motivating our participation in changes that would actualize this value.

The consciousness view of social change suggests that certain key values support a society's world view, guide the policy decisions of the society much in the way paradigms guide the normal research of science until anomalies start appearing. (Kuhn, 1970). The initial response to these anomalies is to adjust this world view (i.e., make exceptions to the rule) but there comes a point when there are so many exceptions complicating the original rule that it can no longer coherently guide policy decisions. When such a state is reached the only thing that can be done is to re-vision our world, perceive a new configuration of value relationships. This is the implication of such a statement as this: "A merely political revolution without a change in our technological world view is homicidal. . . " (Thompson, 1971: 85). The strictly rational approach is unable to create such a restructuring of our world view. The reasons why this is the case are explored in Chapter III.

To summarize the first major argument against the rational strategies for social change, we can say that these strategies fail to take account of some of the significant implications of the information explosion, the specialization of knowledge and the concomitant supremacy of 'experts' in the decision-making process of modern societies. The rational-intellectual approach is also insufficient for clarifying the values that guide policy decisions. The rational strategies for social change make certain things happen but they are inadequate for creating fundamental, long-lasting social change. The second major reason why this is the case is that the rational approach to social change does not appeal to or involve the whole person in the social change process.

Most strategies for social change are based on an oversimplified model of human nature. The rational strategies ignore the emotional, affective facet of human nature. They are concerned with the intellectual, logical and analytical nature of people, hence their assumption that appeals to people's reason and intellect will provide sufficient motivation for people to engage in social change. The writers discussed in this thesis argue that unless social change strategies also appeal to the imagination, creativity and emotions of people then very few people will be reached and even fewer will be motivated to become involved in creating social change.

The problem of motivating people to participate in the changes that affect the quality of their lives exists in all stages of the social change process. We know of many people who become very active in some social change project for a variable length of time and then completely withdraw. These people often talk about losing their energy for and interest in these activities. This phenomenon may result from the frustration of relating only one facet of oneself to the social change process. Carl Jung (1933) observed in his clients that one-sidedness resulted in a loss of energy and a feeling of meaningless in their activities. One of the major propositions in this thesis is that if social change is to be a vital, energy-generating process it must appeal to and engage both the rational and intuitive nature of human beings.

Most writers on strategies for social change talk about creating social change, as a recent book of readings entitled Creating Social Change (Zaltman et al, 1972) illustrates, but they either underplay or ignore the "creating" aspect. The consciousness view of social change stresses the creative activity of social change: people's imagination, intuition and creativity and the necessary concomitant of these - people's unconscious must be engaged. This view postulates that not only our consciousness but our personal and collective unconscious, using Jung's meaning of these terms, are important in the process of social change.

The proponents of this consciousness view of social change are arguing for strategies that meet two vital criteria. First, strategies for social change must be holistic, that is, they must appeal to and involve the whole person which is inclusive of economic, political and cultural factors that interplay in the person's life. Secondly, strategies for social change must involve consciousness-raising, that is, they must facilitate people's awareness of their assumptions about themselves and their reality. Strategies for social change can only fulfill this second criterion if they meet the first. Conscientization, which in this thesis will refer simply to the process of becoming more conscious, requires the use of imagination, fantasy, intuition, myth and art. In Chapter V we examine the principles and strategies suggested by the consciousness view of social change to meet these criteria.

The consciousness view of social change may suggest strategies that overcome the shortcomings of most other strategies for social change. Kurt Olmosk in an article "Seven Pure Strategies for Change" (1972) presents the questions suppressed in conventional strategies. Below we present in table form the questions that are not dealt with in these strategies: (Olmosk, 1972:171-2).

Strategy	
Fellowship	What's in it for me? Competence. Individual difference.
Political	Is my action consistent with my value system?
Economic	Is it ethical? Most feelings
Academic	How do I feel about results? How should results be used?
Engineering	How will people feel about it?
Confrontation	Is anything in opponents argument worthwhile?
Military	Who should "really" make decisions? Is it "right"?
Applied Behavioral Science	How should I "really" do it? Do you really know what you are doing?

A conscious and holistic approach to social change requires that questions of values, ethics, feelings, and praxis be asked of the participants in social change. Suppression or repression of awareness is antiethical to a consciousness view of social change.

The consciousness view of social change in itself does not answer all the questions that have perplexed us about social change, however, this view, because of its comprehensiveness, does suggest an orientation to the human-environment relationship that increases our comprehension of social change. This orientation can be loosely referred to as an extension of the North American humanistic movement or "third inforce" psychology. This 'movement' has been criticized as being individualistic, failing to examine human beings in their concrete social or environmental context. (Graumann, 1975). In other words, in the dialectical human-environment relationship this movement places more emphasis on personal change rather than on social or situational change. A more productive question is whether the consciousness view of social change suggests a praxis which enables people to change their concrete social reality.

To reiterate in closing this introduction, the major concerns of this thesis are:

1. To present the basic assumptions and concepts of a contemporary orientation to social change which views consciousness as the crucial variable in social change. Hence, we refer to this approach as a consciousness view of social change.
2. To present a re-definition of the role of social change agents and the principles and strategies for social change which derive from this consciousness view of social change. These basically fall into two categories of change: i) conscious change and ii) holistic change.

The orientation of this thesis is obviously theoretical as opposed to empirical. The selection of readings was based on their discussion of consciousness, awareness, intuition, creativity and holism in a social change context and recent publication, availability, and my own awareness of possible references.

I chose to examine this topic because I found my own involvement in actions for social change lacking in vitality and vision. After attending innumerable dull meetings, I became convinced that there must be a more effective and meaningful way of creating social change. I think that appealing to and involving the whole person, the creative and imaginative as well as the rational and logical facets of his/her being, in the social change process is such a way. Furthermore, I began to see that if we took a holistic approach to the person in social change strategies, people could both envision the future they would want to live in and become more conscious of the values, assumptions and world view which hinder the realization of that vision. The immediacy of these needs in social change is dramatically stated by Toffler:

> Throughout the past, as successive stages of social evolution unfolded, man's awareness followed rather than preceded the event. Because change was slow, he could adapt unconsciously, "organically." Today unconscious adaption is no longer adequate . . . man must now assume conscious control of evolution itself . . . Instead of rising in revolt against it, he must, from this historic moment on, anticipate and design the future. (1972:485).

The consciousness view of social change is a place to start in answering the questions of why and how we can assume control of our evolution.

CHAPTER II

RE-VISIONING SOCIETY

The major concern of this chapter is to gain some understanding about the nature of social reality. What constitutes "reality" for us? What is the basis of our awareness of that "reality"? The connection between these questions and the consciousness view of social change is that any view of social change supports a certain view or conceptualization of the nature of reality which determines people's perception of how human reality changes or is changed. How we conceptualize the nature of reality conditions the ways in which we act within that reality.

Idealism and realism are two fundamental, diametrically opposed positions on the nature of reality. Idealism is "a theory according to which physical objects can have no existence apart from a mind which is conscious of them. . . " (Urmson, 1960:190). In other words, the idealist believes that reality exists in the mind and that it is then projected onto the external world. The obvious implication of this view for social change is the kind of political naivete of Reich's (1970) position that changing consciousness is sufficient in itself to change the social reality in which people live. (Johnson, 1974:24-6).

Realism, on the other hand, is "the belief that physical objects exist independently of experience. . . " (Urmson, 1960:340). The realist believes that the mind is relatively passive and that it simply accumulates impressions of the external world. The implications for social change are clearly Skinnerian. That is, to create change we simply need to manipulate people's environment - the impressions (the rewards and punishments) they receive from the external world.

This thesis attempts to modify and synthesize these opposing views and in so doing achieve a transcendence of idealism and realism which Maslow calls reciprocal isomorphism:

> The communication relationship between the person and the world is a dynamic one of mutual forming and lifting-lowering of each other, a process that we call "reciprocal isomorphism." (1971:167).

The implications for social change of a reciprocal isomorphic view of the nature of reality are explored in Chapters IV and V. First, we must further explain and substantiate such a view of reality.

The "real" stands in opposition to fiction, illusion, appearance and the ideal. At the mundane level, it means that I cannot, in my corporal state, walk through a brick wall. A world of things exists separate from me which I can know about through my senses, but if this were the only level of knowing then life would be, as William James says, a "bloomin' buzzin' confusion." Unless we have physiologically, psychologically and sociologically some way of selectively responding to the phenomenal stimuli in our environment, our survival would be impossible. The fact of physiological restrictions upon our perception of the world is something we share with all animals and does not concern us here. What does concern us are the psychological and, more important for our study, the social limitations on human perception.

Thomas Kuhn (1970) presents a cogent argument for the paradigmatic way in which we perceive the natural or physical world. Scientists must select from the massive array of physical phenomena that which they will study and within a specific study they must select the significant variables influencing the phenomenon they are observing. A paradigm or frame of reference directs and organizes the scientist's perception of phenomena. Kuhn is not arguing that the world itself changes with a change of paradigm, only that afterwards scientists perceive the world differently. (1970:121). In other words, we cannot know the world as it exists independent of our view of it. We respond to the world as we view it.

One of the experiments that Kuhn uses to illustrate "that something like a paradigm is prerequisite to perception itself" is the anomalous playing-card experiment. (Bruner and Postman, 1949). In a series of normal cards, several anomalous cards are inserted, for example, a red six of spades or a black four of hearts. The subjects identified the normal cards correctly, but without any awareness of the incongruence, they immediately fitted the anomalous cards into one of the conceptual categories prepared for them by previous experience, for example, the black four of hearts might be identified as the four of either spades or hearts: "Yet once experience had provided the requisite additional categories, they were able to see all anomalous cards. . . " (Kuhn, 1970:113).

This and other experiments in perception led Kuhn to conclude that: "What a man sees depends both upon what he looks at and also upon what his previous visual-conceptual experience has taught him to see." (1970:113). Kuhn continually stresses the intimate relationship between human perceptual and conceptual processes. This may seem more understandable if, as Kuhn suggests, "we again remember that neither scientists nor laymen learn to see the world piecemeal or item by item." (1970:128). The child and any person learning a new discipline learns a whole or integrated conceptual framework that places individual items or components in some relational matrix. Without this conceptual framework most of the phenomena presented to our senses would be meaningless and "Man desires to know meanings, not bits of information." (Cooper, 1975:11).

We refer to Kuhn to support the argument that human perception is dependent upon conceptual frameworks. There is no "seeing" with the "naked eye". Instead of saying that seeing is believing, it is more accurate to say that "believing is seeing." In other words, people tend to see or recognize or utilize that which they believe or that which their paradigm has led them to expect. Defining reality is a very human and social enterprise. The social nature of reality is ultimately important in defining what is "real". The schizophrenic responds to the world as she/he perceives it, but it is a private reality, a reality not shared by other people. The electron is accepted as a "real" entity as opposed, for example, to the invisible persons speaking to the schizophrenic because a significant number of scientists, using highly specialized equipment constructed by humans, have "seen" electrons.

There are obvious and necessary reasons why reality must be defined socially but initially we must clarify some of the concepts we are using. A paradigm is a highly organized, structured and coherent framework that extends beyond a single discipline of study but yet does not encompass a person's or a community's whole view of the world. In Kuhn's words, "Paradigms determine large areas of experience at the same time." (1970:129). Our concern in this thesis is not with paradigms per se but rather with world views which encompass highly structured cognitive frameworks as well as more loosely organized clusters of awareness. A paradigm is then, by definition, a well articulated set of axioms, premises and prepositions which is not usually the case in world views. A world view, though it also shapes our perception of the world, is much less formalized. It may be that the sheer comprehensiveness of a world view negates the possibility of highly structuring all that it encompasses but it is also this comprehensiveness that enables our world view or _Weltangschauung_ to give the world coherence, meaning and shape for us.

Berger et al (1970) extend the argument that any specific knowledge assumes a general frame of reference by stating that "the discrepant reality definitions of everyday life require some sort of overall organization." (p. 15). Such overarching definitions of reality are not only an individual necessity, to give life meaning as a whole, but they are also a social necessity:

> These overarching definitions are essential to hold any society together and, for that matter, to keep any particular social situation going. Together they make up an individual's or a society's _symbolic universe_. (Berger et al., 1973:15).

Human beings need to share definitions of reality in order to act in the world in a collective way. That is, people must share a certain consciousness of reality. Humans construct a shared reality through society and culture, and it is language which makes the creation of society and culture possible.

Language is the fundamental way through which humans order their reality. Lee articulates clearly and concisely the assumptions operating in our discussion:

> Basic to my investigation of the codification of reality in these two societies, is the assumption that a member of a given society not only codifies experienced reality through the use of the specific language and other patterned behavior characteristics of his culture, but that he actually grasps reality only as it is presented to him in this code. The assumption is not that reality itself is relative; rather that it is differently punctuated and categorized, or that different aspects of it are noticed by, or presented to the participants of different cultures. If reality itself were not absolute, then true communication of course would be impossible. (Lee, 1973:128).

The specific language used by a group of people therefore ensures that they share certain assumptions about reality since "language itself is a set of common assumptions." (Ornstein, 1972:3). A common language is the fundamental basis of human communities.

A common language creates the possibility of people sharing their experiences, needs and concerns. An examination of any social psychology text reveals that a major concern of humans is the predictability of human behavior, that is, the need for some kind of order in social interaction. Hence, we have humans creating laws, rituals, customs, and other institutions to order their social reality. How institutions function to provide this structuring of reality is illustrated in Hastorf's study of the social experience of a football game:

> The rules of a football game, like laws, rituals, customs, and mores, are registered and preserved forms of sequential significances enabling people to share the significances of occurrences. This sharing of sequential significances which have value for us provides the links that operationally make social events possible. (1973:194).

Institutions are established patterns of social interaction. One of the dominant institutions in the modern world is the nation and "the definition of a particular group of people as constituting a nation is always an act of social construction of reality." (Berger et al., 1973:167). There is nothing absolute or necessary about any specific form of institution but rather the act of creating and instituting patterns of relationship which is an essential human activity.

Our consciousness at any given historical moment creates and maintains specific forms of institutions. Anderson (1973) suggests that institutions can be viewed as an established consciousness. In considering the basic, underlying issues involved in the creation and maintenance of specific institutions, Anderson suggests:

> Let us say that all social institutions rest upon how people think and feel, how they comprehend the meaning of being human, how they experience the self, how they perceive their relationship to the environment and to each other. (1973:104).

Exploring this understanding of the basis of social reality and the implications it has for social change is the central purpose of this study.

In this consciousness view of society the emphasis shifts from the more obvious material and behavioral manifestations of social reality to the more subtle psychological and metaphysical basis of this reality. This means that human needs and values and human awareness of these are of ultimate significance. It suggests a redefinition of politics "as the ways people organize themselves in order to attain the greatest satisfaction of human needs within the environment." (Anderson, 1973:143). Within a given culture, all the members share a set of fundamental assumptions about what these human needs are and what are the best means of satisfying them. The most basic of these assumptions exceed any specific societal definition but rather they are defined by a whole civilization, for example, Western Civilization, and for a whole epoch (Whitehead, 1925: Freire, 1970; Pearce, 1971; Gebser, 1974).

> There will be some fundamental assumptions which adherents of variant systems within the epoch unconsciously presuppose. Such assumptions appear so obvious that people do not know what they are assuming because no other way of putting things has ever occurred to them. (Whitehead, quoted in Langer, 1960:4-5).

If consciousness is the central organizing force in society then what dynamics operate to give stability to human society? A common language, tradition, and the very organization of the culture serve to limit the consciousness of a society's members and hence perpetuate itself. In other words, human consciousness and creativity is limited by its past creations. Each society through its socialization processes attempts to ensure that each of its members acquires the consciousness necessary for the society's maintenance: "This control of awareness serves as perhaps the major stablilizing force in any society." (Leonard, 1972:10).

A function of socialization is to limit awareness of the values, the roles, and the behavior any member may choose to actualize. Socialization is the careful shaping of the members' social sense of identity and "The result is, not adjustment but memesis: an immediate identification of the individual with his society and, through it, with the society as a whole." (Marcuse, 1964:10). This "immediate identification" suggests that the individual's allegiance to his/her society is not always conscious.

Edward Hall (1966) shows through his study of proxemics that different cultures have different sensory worlds, that is, culture builds screens in the mind. Hall stresses that these cultural screens usually remain unconscious. For example, most of us in the Western world experience a lineal reality yet this is usually not a part of our conscious awareness because linearity is one of the basic structuring components of Western consciousness itself. In her study of a society in which this is not the case, Dorothy Lee concluded "that it is probable that the Trobrianders experience reality in nonlineal pattern because this is the valued reality; and that they are capable of experiencing lineally, when value is absent or destroyed." (1973:136). This suggests an intricate relationship between values and consciousness but, for the most part, we are not conscious of this relationship because to be so would undermine our certainty in our reality. One of the consequences of socialization is that most of us respond automatically in given situations and thus unconsciously reinforce our interpretations and patterns of interaction.

The preceding paragraph suggests that, although human consciousness creates a human reality, most of us are unconscious of some of the most fundamental influences shaping our consciousness. One of the major arguments of the consciousness view of social change is that if people are to change their world, they must bring into their awareness the unconscious assumptions and values that determine how they view the world. The difficulty inherent in doing this is apparent if we remember that we experience our consciousness as a totality, that is, it is the sum total of all we think and feel about ourselves and the world. The pivotal question is "how to convince people that their totality is less than the whole?" (Roszak, 1972:71). Through our discussion of socialization it was shown that, although consciousness is the creator of any social system, consciousness is in turn limited and manipulated by the system it has created.

Given these substantial restrictions on changing our consciousness, on what basis does the consciousness view of social change believe that changes in consciousness are possible? The most obvious evidence in support of this position is that history bears witness to the fact that human consciousness has changed. Not only do history texts attempt to present the different world views of people in different epochs but history itself is reinterpreted in the framework of each new world view. In fact, that human consciousness changes or evolves is often given as a defining characteristic of being human. Amedeo Giorgi, in considering the meaning of being human, describes three features that distinguish humans from other living creatures: "the ability of man to overturn any given structure in which he finds himself, his symbolic power, and his power to reflect on his own lived experience." (1975:38). All of these characteristics accentuate the human ability to transcend or go beyond not only nature but the economic, social, religious order that is human created. It is particularly the third characteristic that enables humans to examine and redefine their experience with each other and with the world:

> Lastly, to say that man can reflect on his own lived experience (or those of others) essentially means that he can transform the meaning of his own life or that of others. It is the difference between the sheer _fact_ of living through something versus determining the meaning of _what_ it is one has lived through. (Giorgi, 1975: 39-40).

The question remains of how we break out of the societal meanings that have been given to our experiences or, as Anderson (1973) expressed it, how does de-socialization take place?

Abraham Maslow, through his study of self-actualizing people, suggests that a person who reaches a certain level of personal growth or development "assumes a new relation to his society and indeed, to society in general." (1962:11). Maslow found that people whose lower hierarchical needs are met were able to view themselves and the world and act in the world in ways that transcended their socialization:

> He not only transcends himself in various ways; he also transcends his culture. He resists enculturation. He becomes more detached from his culture and from his society. He becomes a little more a member of his species and a little less a member of his local group. (1962:11).

In Maslow's conceptual framework then, a person whose physiological, safety, love and esteem needs are satisfied is in a position to challenge and overcome the societal limitations that hinder his/her further growth. Maslow and others, who have studied people who have reached the more advanced stages of psychological development (Dabrowski, 1964; Jung, 1928), have found that although these people express their unique-ness they also hold basic values in common such as wholeness, simplicity, beauty, goodness and truth. (Maslow, 1964:78). Put another way, these people are able to create their own synthesis, order, or world view as opposed to simply accepting and living by the world view prevailing in their society, yet the world views of self-actualizing or individuated persons share much in common.

Hampden-Turner (1971) extends Maslow's proposition that self-actualizing people assume a new relation to society by arguing that at each level of personal development there is a corresponding relationship to society. Using Kohlberg's (1969) stages of moral development, Hampden-Turner equates a certain political consciousness with each of these stages. In this schema, he found conservatives characteristically at stages 3 and 4 in which conformity to conventional or traditional societal expectations prevails. He characterizes stage 5 as a liberal political orientation. At this level individuals are concerned with the rights of others and recognize their duty in terms of a social contract. At stage 6 the person "recognizes the universal principles that underlie social commitments and seeks to apply them as consistent principles of moral judgment. . ." (1971a:40) Hampden-Turner found some radicals to be at this stage. The people at the post-conventional level are the ones who challenge the established consciousness in a society, the ones who create social change: "In any society the Stage-6 individuals, and to a lesser extent the Stage-5 ones, are the experimenters, the innovators, the dynamic segment of society." (1971a:76).

Maslow's and Hampden-Turner's work support a belief running through the North American humanistic psychology movement that by facilitating personal growth beyond mere adjustment to the existing social system, social change will occur. Persons who reach the more advanced stages of psychological development will reject and transcend existing institutionalized patterns of relationships and the definition of being human these imply and create new forms of interaction to take their place. The adherents of this approach argue that the persons who reach the elevated levels of human development have such a profound influence in the world that they produce pervasive, long-lasting, fundamental changes in human consciousness. The outstanding examples of this are, of course, Christ and Buddha who revolutionized Western and Eastern civilization respectively but to a lesser extent people such as Gandhi and Martin Luther King become models of human development and a following or social movement arises around them.

Some view this conception of social change as elitist and argue that too few people reach the more advanced stages of psychological development in societies that do not promote or facilitate such growth. One response to this argument is that some people who do reach these higher levels influence changes in their society's institutions which will enable more and more people to achieve greater growth. In North America this has meant, for the most part, seeking to redress the imbalanced emphasis on cognitive development by developing skills and techniques to develop the affective side of human beings. These skills and techniques have been used in a variety of institutional settings.

However, humanistic social science has not yet constructed a holistic theory of humans and society. While recognizing the difficulty of achieving such a theory, Roberts (1970) argues that a humanistic theory "must be broad enough to cover as many types, levels, and sizes of human behavior as possible - emotional, perceptive, and cognitive: conscious, unconscious, and preconscious; individual, group, societal, and cultural." (p.1205). Roberts suggests that a consciousness approach is a useful and holistic way of understanding the dynamic interplay of all the components in a social system. He is suggesting that societies progress through stages of development which correspond to the stages of individual development.

Roberts bases his work on Maslow's hierarchy of individual needs and equates a type of consciousness with each level of needs which applies not only to individuals but also to various levels of human organization: (1970:1208)

Types of Consciousness	Maslow's Needs
Survival	Physiological
Stability	Safety
Sociability	Love
Expertise	Esteem
Self	Self-actualization

Therefore, a "survival" consciousness, for example, can be the characteristic way a person, group, and/or a society's members perceive, feel about, and act in the world. To determine which consciousness characterizes a society, Roberts suggests we examine a society's institutions, norms, child-rearing styles, and so forth.

Roberts proposes that these types of consciousness may also be viewed as stages with the usual sequence proceeding from survival through to self. In societal terms, Roberts presents the sequence as a transition from 1. subsistence societies, 2. traditional, authoritarian societies, 3. egalitarian societies, 4. technological societies with their concern with professionalism, and 5. societies in which self-growth is paramount. The assumption is that when a society (or a person) feels that it has achieved the goals of one stage then it will seek to fulfill the goals of the next stage. This shift in a society's goals is also a shift in the consciousness of the society's members. Roberts' consciousness theory suggests that social change comes about in two ways: "(1) by the attainment of goals with the new goals and new consciousness emerging, or (2) by the sudden lack of attainment of previously achieved goals with a movement "backwards" to a previous consciousness." (1970:1211). Implicit in Roberts' theory is the assumption that human societies evolve in the direction of greater consciousness.

A further implication of Roberts' theory for social change might be that individuals growing up in a society, for example, with a sociability consciousness would have an easier time of reaching the higher levels of consciousness. In an egalitarian society, the probability and possibility of people transcending their socialization, achieving the more advanced levels of psychological development, and creating a new social reality increases. The question is will they create a social reality which corresponds to Roberts' subsequent stages? Roberts' stages of consciousness, at least the first four, closely parallel the stages of development in the Western World but do they or will they apply to development in the Third World? The response of a number of the representatives of the Third World is no. As mentioned in our introduction, some Third World leaders argue that their countries can develop into modern nations without following the pattern set by the United States. This argument is based not only on the awareness that economic and material conditions have radically changed since the industrialization of the United States* but also on an awareness of the shortcomings and flaws in the American social system.

By his own criteria for a humanistic theory, Roberts' initial attempt at holistic theory building, though he posits consciousness as the interlinking variable between individuals and the various levels of human organization, fails to suggest the interrelationship between the unconscious, preconscious, and conscious as well as the perceptive, affective and cognitive dimensions which affect the interplay within and between these various levels. In other words, Roberts' consciousness theory leaves many questions unanswered and one of the most important of these for our study is, can a person or the members of a society intervene in their development at no matter what stage of development and become the agents of their own development process? Paulo Freire argues that this is possible if people develop a critical consciousness.

Paulo Freire is the Brazilian educator who created a provocative literacy program in which consciousness is a crucial factor. It is his views on consciousness which concern us here. Freire distinguishes between two major types of historical consciousness. The first, historically, is the "semi-intransitive consciousness." Persons with this type of consciousness "cannot apprehend problems situated outside their sphere of biological necessity," they are "submerged in the historical process," and "fall prey to magical explanations." (Freire, 1973:17). The second type of consciousness comes about:

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*For an explication of these changing conditions see Andre Gunder Frank, "Sociology of Development," Catalyst Summer, 1967.

> As men amplify their power to perceive and respond to suggestions and questions arising in their context and increase in their capacity to enter into dialogue not only with other men but with their world, they become "transitive." (1973:17).

Freire explains that the transition from the first type of consciousness to the second closely parallels the transformation of economic patterns. He singles out the process of urbanization as the thrust which placed humans in more complex forms and a greater sphere of relationships. (1973:19).

Freire makes the further distinction within the second type of consciousness between the naive and the critical transitive consciousness. It is the naive consciousness, characterized by an oversimplification of problems, a nostalgia for the past, and an underestimation of human potential which automatically occurs as a by-product of the process of urbanization. Critical transitivity, on the other hand, does not evolve but requires for its development "an active, dialogical educational program concerned with social and political responsibility. . . " (1973: 19). Critical consciousness is characterized by in-depth interpretations of phenomena, by the replacement of magical explanations with causal principles, and by an openness to revision.

Freire's theoretical work can be legitimately called a "theory of intervention in reality." His conception of reality closely approximates the conceptualization of reality presented in the beginning of this chapter, that is, human reality is produced by the constant interaction between humans and the world. Freire calls a consciousness which does not comprehend that humans produce social reality a magic consciousness: it "simply apprehends facts and attributes to them a superior power by which it is controlled and to which it must therefore submit." (1973:44). Naive consciousness, at the other extreme, "considers itself superior to facts, and thus free to understand them as it pleases." (Pinto, quoted by Freire, 1973:44). Critical consciousness, in contrast, is integrated with reality: "Integration results from the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality." (1973:4). Crucial to the development of a critical consciousness is the awareness of the distinction between the world of nature which humans did not make and the world of culture which is human created.

Freire's work suggests there are two major motivating forces for social change, both of which are based in awareness. The first is the awareness that the world is not a closed and static order, a given reality which must be accepted and adapted to, but rather the present social reality is created by humans and therefore can be transformed by humans. The second motivating force is the awareness of the contradictions existing in the present social, political and economic order. The process of people becoming aware of the contradictions in their socio-cultural reality and their capacity to transform that reality Freire refers to as conscientization. The deepening awareness in people that they are responsible, able to make a response to their world, enlists them in a struggle to overcome the contradictions in their world. "True" perception of one's situation, by Freire's definition, requires acting upon one's perception, hence, upon one's reality. (1970:37).

In Freire's construct, dialogue links perception and action. It is through dialogue that people come to understand and define their common reality and avoid a purely subjectivist perception of this reality. It is dialogue within a group of peers which leads to the recognition of their common oppression and the need for collective action. Oppression is used here to refer to situations which limit or hinder the fulfilment of felt human needs.

The differences between a therapy group and Freire's conscientization group are that in the former the focus is on individual problems and developing individual solutions whereas in the latter the focus is on collective problems and developing collective solutions. The therapy group need not be concerned with the adjustment of the participants to the existing social reality but the focus nevertheless is on how the participants can change themselves and their own lives to find greater fulfilment. It should be noted that the greatest majority of participants in therapy groups are from the middle class. The significance of this class status is that these people have more personal options available to them because of money, education, and so forth. The lower class and the poor have little scope for achieving personal solutions to their problems, of which food, housing, and employment play a major part. These facts, however, should not lead us to conclude that Freire's conscientization process is useful only for the poor and lower classes in North America.

Freire's theory and methodology were developed in a Latin American context but many of his comments apply to human history as a whole. In the past and into the present, only elites, whether they be religious, intellectual or political elites, have interpreted the times and handed down prescriptions to the mass of people. It is this, Freire argues, that has created the anonymity, hopelessness, and domestication of the largest segment of humankind: "If he lacks the capacity to perceive the "mystery" of the changes, he will be a mere pawn at their mercy." (1970:8). People who lack a critical consciousness are "beings for another," that is, they live according to the expectations of others and are locked into a "culture of silence." (1970a:209-13). That Freire's insights apply also in North America is evident by the frequent reference on this continent to the "silent majority."

Marcuse, who focuses much of his work on an analysis of advanced technological societies, is one of Freire's intellectual predecessors. Marcuse also emphasizes the importance of consciousness in liberating action: "All liberation depends on the consciousness of servitude. . ." (1964:7). The major theme in One-Dimensional Man (1964) is the lack of criticism which characterizes advanced technological societies.

Marcuse entitled the introduction to this book "The Paralysis of Criticism: Society Without Opposition." The development of a critical consciousness in North America is particularly hindered because it is an affluent society. In comparison to the Third World and to the past, its members have more food, clothing, housing, education, means of transportation, and luxury items. In these terms, life keeps getting better as more and more people come to own more and more products but as a result:

> Thus emerges a pattern of one-dimensional thought and behavior in which ideas, aspirations, and objectives that, by their content, transcend the established universe of discourse and action are either repelled or reduced to terms of this universe. (1964: 12).

Qualitative change requires the emergence of a new dimension of consciousness.

Freire and Marcuse seem to be suggesting that qualitative change, the emergence of a new dimension of consciousness, is initiated and accompanied by the development of people's capacity to criticize their present social reality. For Freire, the development of a critical consciousness is a historial stage in the overall development of human consciousness, that is, it is a new dimension of consciousness. Freire's historical stages of consciousness are not of central concern to our study but rather Freire's argument that fundamental change will occur when people begin to discern and question the fundamental assumptions which support the present socio-cultural reality in which they live.

One of Thomas Kuhn's theses about change in a scientific community is that it is preceded by the asking of metaphysical and epistemological questions:

> It is no accident that the emergence of Newtonian physics in the seventeenth century and of relativity and quantum mechanics in the twentieth should have been both preceded and accompanied by fundamental philosophical analysis of the contemporary research tradition. (1970:88).

Kuhn suggests that the attempt to make conscious or explicit the fundamental assumptions which underly this research tradition is "an effective way to weaken the grip of a tradition upon a mind and to suggest the basis for a new one." (1970:88). Kuhn's insightful analysis of change in the scientific community suggests many valuable insights into the nature of change in human communities in general. According to Kuhn, rules and assumptions need not be explicit as long as a paradigm serves to guide normal research but when too many anomalies arise to challenge the paradigm then one response to this crisis is to search for the assumptions which underly this paradigm.

Many theories of both personal and social change also propose that a crisis is a necessary precondition for change. Dabrowski (1969), of contemporary psychologists, most explicitly states that crisis or disintegration necessarily precedes change. The argument is that people when confronted with problems will attempt to solve them according to their experiential-mental set but if these established solutions continually fail to alleviate some problems then they will regress or seek new solutions outside of their present framework or awareness. In societal terms, this means that a society will continue to function in accordance with the established consciousness until anomalies continually reappear because the established solutions fail to resolve them.

Kuhn's work challenges the linear, cumulative interpretation of scientific development. This does not mean that the knowledge and experience accumulated in each stage of development is not essential to the origination of each subsequent stage. It does mean, however, that each stage has a fundamentally different organizing principle, that is, each stage reorganizes and re-evaluates past knowledge and allows the emergence of not only additional knowledge but basically new knowledge. The linear, cumulative interpretation of growth or development has been challenged in psychology as well. Many contemporary theories of personal development regard each stage as having its own organizing principle which operates as long as it enhances personal growth. Maslow's motivational stages (1964), Dabrowski's level of integration (1964), and Jung's stages of individuation (1966) all require a fundamental reorganization of self in each stage.

If we refer again to Roberts' consciousness theory then each stage of consciousness requires a fundamental reorganization of society. Roberts' proposition that a transition from one type of consciousness to another occurs when the societal goals defined by one type of consciousness are felt to be satisfied or when a society is reduced to an earlier level of needs by the withdrawal of their satisfaction, may be viewed in terms of the crisis dimension of change. That the latter case is a crisis is obvious but in the former case the crisis aspect is more subtle. However, the realization of defined goals may be accompanied by feelings of directionlessness, emptiness and anxiety until new goals are formulated. This suggests that there is a point at which developing more and more of the same thing or satisfying more and more of the same needs (quantitative change) becomes dysfunctional and leads to the recognition and development of other qualities and satisfaction of new needs (qualitative change).

In terms of the above argument, affluence can be understood as the realization of defined goals and can be accompanied by a restlessness and questioning of material goals and the seeking of new life goals. In this sense then, it is not surprising that the counter culture thrust in North America has come predominantly from upper middle class youth. Their youth suggests they do not have as much invested in maintaining the present materialistic paradigm as do their parents who have devoted so much of their lives working towards these goals, and their affluence, even though it is their parents, suggests that they have become satiated with material goods whereas other segments of the population are still striving to acquire the material level of the upper classes. Marcuse's argument that the development of critical consciousness is stifled in the affluent society applies to the majority of people who are striving for affluence and not to those who once they have achieved affluence must find new goals to give meaning to their lives. This search for new goals has generated criticism of the one-dimensionality of the materialistic world view.

The next chapter presents some of the major criticisms made of the present socio-cultural reality in advanced technological societies. Although these criticism are primarily directed at the North American culture, they also influence the Third World inasmuch as North America is presented and often imposed on the Third World as the model of development and modernity. The amount and scope of criticism in the United States during the last decade suggests a crisis is occurring in their established world view and that new perceptions of human reality are emerging.

CHAPTER III

NEW PERCEPTIONS OF HUMAN REALITY

Many of the criticisms presented here are not new. They are as old as civilization itself. What is different however is that it is no longer lonely voices but a whole chorus of criticism or whole schools in the various fields of human endeavour. The central organizing force of these schools is their shared criticism of certain aspects of contemporary human reality. These criticisms and perceptions have not been confined within academia since popularized versions, i.e. Charles Reich's The Greening of America (1970), have become bestsellers. The sheer quantity of recent literature criticizing and proposing new alternatives to the present reality indicates that the established world view is disintegrating and a new synthesis is emerging.

The insightful criticisms of scientism made by Blake, Tennyson and Carlyle during the ascendance of science in the 18th century have become almost popular today. Such eminent thinkers in our century as Sorokin, Spangler and Toynbee who studied the movement of human history as a whole, also maintain that a new era of human history is dawning. The increasing interpenetration of Eastern and Western traditions offers further support for the claim that a new synthesis or sensibility is emerging.

Technology and science are considered the primary forces which shape the modern consciousness. Berger et al. delineate the themes contributed by technology to an overarching world view or "symbolic universe peculiar to modernity." (1973:39). Some of the features which they list as intrinsic to technological production are: mechanisticity, componentiality, implicit abstraction, specificity, anonymity, and emotional management. (1973:26-40). Both technology and science stress rationality and a major criticism is that modern society is imbalanced:

> Only slowly have we learned what we lost by trying daily to be only and purely rational, only "scientific," only logical, only sensible, only practical, only responsible. (Maslow, 1971:91).

A consequence of this almost exclusive focus on the development of the rational, intellectual side of human nature is a contraction of consciousness. In discussing institutions like M.I.T., Thompson states:

> When men are trained to strive for power over their environment, they are socially constrained to achieve that success through a suppression of consciousness in which ambiguity, complexity, feeling, intuition and imagination are dismissed as irrelevant distractions. (1971:74).

It is argued that this suppression of consciousness occurs not only in technolgocial institutes but throughout the entire educational process within technological societies.

Walt Anderson, in his book Politics and the New Humanism, argues that Freud's work has given rise to a theory of politics of which repression is a fundamental principle. Freud considers repression as a necessary concomitant of civilization, that is, certain personal needs must be ignored or expressed only within the accepted social norms. Freud states that "the essence of repression lies simply in the function of rejecting and keeping something out of consciousness." (quoted in Anderson, 1973:11) Marcuse's response to Freud's analysis is that certain societies, advanced technological societies among them, place controls on human existence beyond those actually needed to maintain a civilized social reality. Marcuse calls these exaggerated controls "surplus repression."

Anderson goes on to illustrate how another psychological paradigm has influenced political and social theory. He argues that behaviorism arose in direct response to the needs of a technological society for efficiency and manageability:

> Skinner contends that the behavior sciences are now sufficiently advanced to be ready to offer humanity a "technology of behavior" which can design the social order according to schedules of reinforcement. . . (1973:26).

Anderson argues that traditional Freudian and behaviorist psychologies are forces for political conservatism. In both these models radicals are seen as deviants: ". . . in Freudian analysis it inevitably becomes the irrational acting out of authority problems; behavioral approaches see only the individual's failure to function in the social role and the social system." (1973:100). Anderson further argues that humanistic psychology is generating a new theory of politics, a new way of looking at society and social change. One of the crucial differences between these traditional psychologies and humanistic psychology is that in the former the focus is on how society can control the individual whereas in the latter the focus is on how individuals can influence their societies to better meet their needs.

Some writers describe the ways in which consciousness has been diminished in technological societies. Marcuse argues that the progress of technological rationality has reduced modern society to a one-dimensional reality "through the obliteration of the oppositional, alien, and transcendental elements in the higher culture by virtue of which it constituted another dimension of reality." (1964:57). This is the secularization of consciousness, the reduction of the sacred and the transcendent to the profane. Roszak states that:

> The repression of the religious sensibilities in our culture over the past few centuries has been as much an adjunct of social and economic necessity as any class oppression or physical exploitation; it has been as mandatory for urban-industrial development as the accumulation of capital or the inculcation of factory discipline upon the working millions. (1972:xv-xvi).

Marcuse points out that technological rationality so successfully controls people because it has produced new needs in people which can only be satisfied by technology. We are tied to a system which provides us with our television, stereo, automobile, dishwasher; the list of "necessary" commodities is continually extended. Consumerism affects people's consciousness by generating "the need for stupefying work when it is no longer a real necessity; the need for modes of relaxation which soothe and prolong this stupefication. . ." (Marcuse, 1964:7). It is the consensus of many critics of the "affluent society" that the commotion in advanced technological societies has a numbing effect on awareness:

> But consciousness is also profoundly affected simply by the din and overstimulation of our society. . . A traffic jam, buying a ticket at an airport, or a day in a busy office give consciousness such a merciless beating that it must develop an insensitive coating to survive. (Reich, 1970:275).

In modern society everyone and everything is clamoring for the attention of our senses. Sorokin considered modern society a sensate form of culture "based upon the ultimate principle that true reality and value are sensory. . . "(1964:17). It is not surprising that a society based on this premise would eventually overstimulate the senses of its members.

The argument is that, although technology has improved the human condition in astounding ways, to continue to operate in the mode of consciousness and world view that developed with technology would be disastrous for the human race. It is not our intention to present the numerous arguments for this position. Many of these arguments are based on the quality of life, the biological, psychological and spiritual impoverishment in technological societies. Some, moreover, argue that, regardless of our desire to increase technological production, there is a physical limit to the rate of this growth. This is the argument in The Limits to Growth based on the conclusions of the Club of Rome study: "If the present growth trends in world population, industrialization, pollution, food production, and resource depletion continue unchanged, the limits to growth on this planet will be reached sometime within the next one hundred years." (Meadows et al, 1972:29). These arguments demand recognition of the fact that humans are tied to a natural world beyond the technological environment they have created. Technology cannot solve all the problems that technology has created because technology is always dependent on natural (including human) resources in some form or another.

An analogy is often made between the contemporary human predicament and extinct species such as the dinosaur and saber-toothed tiger. Alan Watts suggests why the experiments of some species succeed while others are experimental failures:

> But what seems to happen in most of these cases is that the organism/environment relationship "splits": the organism's attack upon or defense against the environment becomes too strong, so

> isolating it from its source of life. Or it may be that the organism is too conservative for a swiftly changing environment, which is really the same situation: the pattern is too rigid, too insistent on survival, and thus again isolated. . . Turning to the human species, we may wonder whether such a split is taking place in the development of the over-isolated consciousness of the individual. (1961:32).

In other words, some of the "grids" or ways humans see the world and themselves work to enhance survival while others endanger survival. Technology is grounded in the human desire to dominate nature. Human manipulation of natural environment, while increasing human comfort, has upset the balance in nature by the rapid depletion of non-renewable resources and the ominous increase of pollution which threatens all life forms including the human species. Hunter stresses the fundamental import of humankind's growing ecological awareness: "It represents a displacement from the center of the world stage as thorough-going as the displacement from the center of the universe wrought by Copernicus." (1971:116). A second analogy used to underline the deeply rooted nature of the problems which beset advanced technological societies is the comparison of the individual and society. The assumption is that "just as it is possible for a person to have a pathological set of beliefs about himself, so it may be possible for our society to possess a dysfunctional belief and value system." (Harman, 1972:320).

The epistemological basis of modern science is criticized as being too narrow to encompass all the modes of human knowing. Scientific "objectivity", it is argued, is an impossible and inadequate ideal. It is suggested that the positing of this ideal has led the members of technological society to rely on experts to interpret their reality and to shape their future. Blackburn argues that this belief in expertism and the values associated with it is being undermined by the counter-culture in technological societies: ". . . the salient feature of the counter-culture is its epistemology of direct sensuous experience, subjectivity, and respect for intuition - especially intuitive knowledge based on a "naive" openness to nature and to other people." (1973:28). Blackburn, among others, argues that neither the sensuous, intuitive nor the intellectual, quantitative approach to knowledge is complete: ". . . if one asks (oneself) "What is color?" the complete answer to such a question can be found only in the complementary descriptions from physics and art." (1973:37).

The duality of human nature has been recognized since earliest times and represented in the earliest human cultures, for example, by the Chinese yin-yang symbol. Many sources have differentiated between the intellectual and intuitive, cognitive and affective, reason and passion, normal and transcendental nature of human beings. In more recent literature this duality is referred to as bimodal consciousness or the human possession of two distinct modes of consciousness. There is good evidence now, based on physiological research, that humans "possess two cerebral hemispheres which are specialized to operate in different modes." (Ornstein, 1972:58.) Deglin, a renowned Soviet neurophysiologist who has conducted extensive "split brain" research, states:

> It has been discovered in the last few years that the left hemisphere of the brain controls logical and abstract thinking, whereas the right controls concrete and imaginative thinking. (1976:4).

This bilateral specialization of the human brain provides substantial support and understanding of the distinct modes of perception and cognition discussed and termed by Levi-Strauss as the positive and mythic, by Bruner as the rational and metamorphic, and by Maslow as primary process cognition and secondary process cognition. For our purposes we will use Deikman's terms action and receptive modes to distinguish these two modes of consciousness.*

The action mode of consciousness refers to the rational, intellectual, analytic, lineal, verbal side of human nature. It is this mode which enables humans to selectively respond to the phenomenal stimuli in their environment. The action mode enables humans to separate, analyze, and categorize which are functions essential to their survival: "The action mode is a state organized to manipulate the environment." (Deikman, 1973a:68). The receptive mode of consciousness, on the other hand, is described as the intuitive, creative, affective, holistic side of human nature: "In contrast, the receptive mode is a state organized around intake of the environment rather than manipulation." (Deikman, 1973a:69). Deikman cautions us against equating the receptive mode with passivity or regression: "The receptive mode is not a "regressive" ignoring of the world or a retreat from it - although it can be employed for that purpose - but is a different strategy for engaging the world, in pursuit of a different goal." (1973a:71).

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*For those familiar with Pirsig's _Zen and the Art of Motorcycle Maintenance_ (1974), the action mode stands for classical understanding while the receptive mode is the same as what Pirsig terms romantic understanding.

It is suggested that most societies are dominated by one or the other mode of consciousness. The suggestion is that a society such as India has developed the receptive mode at the expense of the action mode whereas North America has over-developed the action mode and underplayed the receptive mode:

> . . . many cultures seem unable to feed, clothe, and house their people adequately. They seem to lack a full measure of the skills needed to organize and coordinate effort. The underdevelopment of a linear causal mode of operation may in part contribute to these societal problems. On the other hand, the development of a purely logical, rational science, unbalanced by a perspective born of intuition, can proceed, if unchecked, close to the point of self-destruction. This lack of an overall perspective can lead to a certain sterility and irrelevance in the content of scientific inquiry . . . In both cases, the imbalance contributes somewhat to major cultural problems. (Ornstein, 1972:99).

It is generally recognized that Third World countries need to develop the action mode of consciousness but it is only recently acknowledged that the development of this mode must be integrated with the receptive. Accompanying this latter awareness is the recognition that advanced technological societies have devaluated and neglected the development of the receptive mode in their own societies.

The argument is that, not only is the complementary balanced use of both modes essential to the development of an "integral culture" (Sorokin's phrase, 1964), but the development of the receptive mode in the modern technological world is necessary for the survival of humankind:

> The crises now facing the human race are technically solvable. Controlling population, reducing pollution, and eliminating racism and war do not require new inventions. Yet these problems may prove fatally insolvable because what is required is a shift in values, in self-definition, and in world view on the part of each person. . . The action mode has ruled our individual lives and our national politics, and the I-It relationship that has

> provided the base for technical mastery is now the primary obstacle to saving our race. If, however, each person were able to feel an identity with other persons and with his environment, to see himself part of a larger unity, he would have that sense of oneness that supports the selfless action necessary to regulate population growth, minimize pollution, and end war. The receptive mode we have been discussing is the mode in which this identification - the I-Thou relationship - exists and it may be needed to provide the experiential base for the values and world view now needed so desperately by our society as a whole. (Deikman, 1973a: 85).

The problems facing the world are collective problems and their solutions require a consciousness of the interconnectedness of life. It is the receptive intuitive mode which enables humans to integrate, synthesize and experience unity in their world.

Many writers recommend the development of the creative, intuitive and integrative dimensions of human consciousness to bring about a change in our world view and to facilitate the emergence of a more holistic view of the world. The position held by a philosopher and reformer of the nineteenth century is widely argued today: "No great improvements in the lot of mankind are possible, until a great change takes place in the fundamental constitution of their modes of thought." (John Stuart Mill). Contemporary writers stress the essential role of images and metaphors, of symbols and myths in society. They emphasize and advocate the necessity of imagination and creativity in the social change process.

Maslow argues that the most pressing problem "for any viable political, social, economic system," is to "turn out more creative people." (1971:97). What is needed in the modern world is "people who don't need to staticize the world." (Maslow, 1971:59). This requires a fundamental shift in people's approach to reality:

> The common effort to master, to dominate, and to control are antithetical to a true coming-to-terms with or a true perceiving of the materials (or the problem, or the person, etc.). Especially is this true with respect to the future. We must trust our ability to improvise when confronted with the novelty in the future. (Maslow, 1971:67).

Improvisation demands creativity and imagination or what Maslow refers to as "primary-process cognition." Creativity and imagination, in turn, stimulate a view of the world "as a matrix for continual resynthesis." (Pearce, 1971:164).

For Maslow (1971), primary-process cognition is archaic, mythological, metamorphical, mystical and poetic. The "secondary processes" are rational, logical, sensible and verbal. Creativity is possible when reason and logic are no longer used to constrain the involvement of the preconscious and the unconscious in mental processes. The secondary processes are necessary for interpreting and communicating the intuitions and insights originating in the primary processes. Both processes are diminished if the secondary processes are blocked off from the primary processes. Both processes are essential to knowing and improving human reality: "Our conscious intellect is too exclusively analytic, rational, numerical, atomistic, conceptual and so it misses a great deal of reality. . . " (Maslow, 1971:69).

The importance of the unconscious and preconscious is stressed in any discussion of the creative process, while largely ignored in discussions on creating social change. The implication of Jung's distinction between the personal and collective (or transpersonal) unconscious is useful as creativity becomes an issue for those attempting to create social change. The personal unconscious rests upon personal memories while in the collective unconscious, a deeper layer of the unconscious, images or "archetypes" are present which are common to humanity: "There are present in every individual, besides his personal memories, the great "primordial" images, as Jacob Burckhardt once aptly called them, the inherited possibilities of human imagination as it was from time immemorial." (Jung, 1966:65). In discussing where these archetypes come from, Jung says "It seems to me that their origin can only be explained by assuming them to be deposits of the constantly repeated experiences of humanity." (1966:69). For Jung the strongest bond between people is the collective unconscious.

Joseph Campbell, in his works on mythology, also shows the universality of human experience. This universality is found in the basic myths of every early society. Campbell does not believe that in the modern world a comprehensive, shared mythology is possible:

> For there to be a shared mythology there must be a shared body of experiences. In small, horizon-bound societies everyone was immersed in the same social and visual reality. So if everyone lived with cattle or sheep, pastoral images were common. But our contemporary world is so heterogeneous that few people share the same experiences. Pluralism makes a unifying myth impossible. (1970:73).

It is possible to argue, however, that pluralism is apparent only on the surface and that increasing urbanization and industrialization are creating a common environment for humankind. For example, cities anywhere in the world offer a very similar visual landscape of highrises, suburbs, slums, industrial areas and so forth, and city life, in general, presents the same social benefits and problems. Lewis Mumford

(1970) and Roszak (1972), among others, illustrate that the modern technological world is pervaded and dominated by mechanistic imagery and a mechanistic world view.

It seems likely that the machine-like repression of human creativity, imagination, and feelings in technological societies is the reason why no organic, vital, life-generating, or holistic mythology has evolved. The mechanistic concept of consciousness as an empty vessel to be filled denies the creative relationship between humans and their world of which mythology is an expression:

> In this view, man is not a conscious being (corpo consciente); he is rather the possessor of _a_ consciousness: an empty "mind" passively open to the reception of deposits of reality from the world outside. (Freire, 1970:62).

The functional rationality which dominates modern society suppresses "the source from which mythology springs: the creative imagination." (Campbell, 1970:73). In technological societies, mythology is relegated to the "primitive" past of human societies. The modern world envisions itself as having advanced to the level of seeking truth in scientific facts, for the most part forgetting that "the narrative surfaces of myth are unimportant; the truth of mythical thought is not a matter of fact, but of perennial insight, which may be cast in a thousand forms." (Roszak, 1972:122).

The term myth is also used to refer to human delusions about their reality. It is suggested that myths are considered in this sense only when they have lost their power to give meaning and comfort to human existence:

> A myth, in fact, _is_ a paradigm, pure and simple. But it is an operative paradigm only so long as it is taken as somehow true-

> in other words, only when it is not considered a myth. (Leonard, 1972:129).

Several writers (Leonard, 1972; Thompson, 1971) attempt to delineate the paradigms that once operated in technological societies but are now considered myths. Among the most predominant of these is the myth that "science is objective." Freire argues that myths such as the preceding one and the myth of the "free society", function to preserve the status quo. (1970:135-6).

Our argument is that mythology is and always will be essential to human beings since:

> Myth is not an early level of human development, but an imaginative description of reality in which the known is related to the unknown through a system of correspondences in which mind and matter, self, society, and cosmos are integrally expressed in an esoteric language of poetry and number which is itself a performance of the reality it seeks to describe. (Thompson, 1971:190-1).

The modern technological world is in the dangerous position of isolating itself from creative, life-generating energy by hardening itself into mechanistic imagery and a mechanical world view. (Roszak, 1972). It is argued that what is needed in the modern world is an organic and holistic world view. Joseph Campbell argues that people can a achieve a sense of unity with humankind by reaching into their collective unconscious:

> We are not only individuals with our unconscious intentions related to a specific social environment. We are also representatives of the species homo sapiens. And that universality is in us whether we know it or not. We penetrate to this level by getting in touch with dreams, fantasies, traditional myths; by using active imagination. (1970:73).

It is not enough to be told or informed that we are all one, we must experience oneness. Imagining, fantasizing, and dreaming are experiences that can be the beginning of a new human reality: "The unconscious is continually active, combining its material in ways which serve the future." (Jung, 1966:116).

A major conclusion which can be drawn from these contemporary writings is that the unconscious is a dynamic force for change, both personal and social. The contents in our unconscious are "the seeds of future conscious contents." (Jung: 1966:128). The process of assimilating the contents of the unconscious into consciousness not only expands consciousness but does so in such a way as to better prepare people for the future. People's vision of the future is as limited as their consciousness, and consciousness in turn is limited by its own accessibility to sources of input. In the modern world the recognized sources of information are external. The experts in technological societies are those proficient in the skills of reason, logic and analysis. An expert has often been described as a person who knows more and more about less and less, yet we somehow feel that this is the inevitable consequence of the proliferation of "knowledge" in the twentieth century. Most of us feel our only alternative is to rely on the coordinated efforts of the various experts to put all the pieces of the puzzle together to give us the whole picture.

The critics of expertism argue that technological societies approach the mass production of knowledge in the same way they approach the mass production of goods and services. The same criterion of quantity over quality exists in both cases. These critics suggest that the only way to break out of the modern syndrome of "more and more" is to develop the receptive mode of consciousness - the intuitive, creative, imaginative - which is not a matter of knowing more but of knowing deeper. It is a question of increasing meaning not of increasing data. (Roszak, 1972:350).

The point is not that creativity is non-existent in the modern world, but that intuition, imagination and the unconscious be recognized as significant aspects of the creative process as well as of the creative product. To use Maslow's terms, technological societies focus on the development of the secondary processes which are necessary for the communication and carrying out or "real-ization" of insights and dreams. However, unless the primary processes are given recognition and value, they will not be activated in the greatest majority of people: "Repression of intuition is produced by non-recognition, devaluation, neglect, and lack of its connection with other psychological functions." (Assagioli, 1973:337). In other words, the creative potential in technological societies is severely limited. Creativity is not the special domain of artists, nor of geniuses in whatever field of human endeavour, but an essential dimension of every human being.

The development and utilization of both reason and intuition or the action and receptive modes of consciousness is necessary for the realization of human wholeness: "Though these two aspects of human nature can function independently of each other, the degree of their independence defines the degree of human imbalance, sickness, or insanity." (Arguelles, 1975:4). In modern technological societies this means that we must redress the imbalanced emphasis on the rational, intellectual mode. Joseph Campbell suggests that the popularity of drugs in the North American youth culture was an attempt to redress this imbalance: "I think drugs have uncovered the unconscious depths in a society that is lopsidedly rational and evaluative." (1970:74). Contemporary Western psychology has responded to the need for other modes of experiencing reality by incorporating techniques from the Eastern tradition (i.e. meditation, asanas, etc.) as well as developing new methods such as Biofeedback, Gestalt therapy, Psychosynthesis, and so forth.

These developments demand a new image of human nature, a new ideal or model of human potential. Maslow suggests the inadequacy of our previous ideal and one which may possibly succeed it:

> Every age but ours has had its model, its ideal. All these have been given us by our culture; the saint, the hero, the gentleman, the knight, the mystic. About all we have left is the well-adjusted man without problems, a very pale and doubtful substitute. Perhaps we shall soon be able to use as our guide and model the fully growing and self-fulfilling human being, the one in whom all his potentialities are coming to full development, the one whose inner nature expresses itself freely, rather than being warped, suppressed, or denied. (1962:4).

A perusal of a recent issue of Saturday Review (Feb. 1975), for example, which featured a special section entitled "Mind and Supermind: Expanding the Limits of Consciousness" illustrates the range of human potentialities currently being discussed and researched. The proliferation of yoga, meditation, biofeedback, occult groups, martial arts, and other 'esoteric' practices in North America is receiving attention from scientific investigators. This research, by the mere fact it is being carried out as well as by its findings suggests that human potential exceeds the definitional limits of the technological view of human nature. For example, incredible technology (telephones, telexes, televisions and satellites) has been invented to increase human communication capacities but it may be that humans can develop the ability to communicate telepathically to accomplish the same ends. In other words, the focus is on researching and developing the potentialities within human beings rather than on extending them externally through technology.

As interesting as this current research on human consciousness is, it is not the focus of this thesis. While it is argued that the development of these human capacities through any of the above-mentioned methods will change human reality (i.e., societal relationships, norms and institutions), our concern is with people's conscious efforts to change their reality. Another way of putting this is that regardless of the numbers of individuals practising yoga, meditation, and so on in their private lives, people must still gather together publicly to discuss and decide upon the changes they wish to make in their society. It is the difference between waiting to see what will happen, if and when, a majority of people have begun to develop and use what we refer to as the receptive mode of consciousness and consciously deciding to develop and use this mode of consciousness to help people envision and create the kind of society they want to live in.

It is not enough for a person to have imaginative and perceptive images and ideas to be considered an artist but she/he must successfully (aesthetically) express these through some medium - create a work of art. In the same way, it is not enough for people to simply change their consciousness and to have a vision of a more human or satisfying reality but they must work to create or to form such a reality. It is politically and morally naive to believe that the social system will change merely by opting out of it. New perceptions, ideas, values and beliefs must be translated into new actions.

There is a whole dimension of social change which humans do not consciously decide upon but which happens as a result of the initiation of human projects in various fields of endeavor which have unforseeable consequences on our way of seeing and being in the world. It may well be that this dimension of unconscious, unplanned and uncontrolled change accounts for the most fundamental changes in human history. We concluded Chapter I with a quote from Alvin Toffler in which he states that in the past changes happened slowly enough that humans could adapt unconsciously but in the modern world discoveries and changes are occurring at a rate in which unconscious adaptation is no longer adequate. This chapter has touched upon some of the reasons why this is the case. Toffler is saying that human awareness must precede and anticipate change, that humans must assume conscious control of their social evolution. (1972:485). In this chapter we have discussed intuition, imagination and the unconscious as indispensible tools for increasing awareness and increasing people's ability to envision the future. Intuition and imagination are as essential an approach to reality as the rational and intellectual. Intuitive understanding and imagination expand our awareness of our choices.

In the next two chapters we will explore ways of translating our previous discussion on consciousness, world views, creativity, intuition and the unconscious into practical recommendations for creating social change. It is my contention that the contemporary research on human consciousness offers valuable insights into the nature of change and useful suggestions for creating change. Most of this research and the methods used to expand consciousness has focused on personal change and development and, to a certain extent, on the implications of this change for society. The personal and the social exist in a dialectical relationship. In the following chapters, we will not discuss yoga, meditation and other methods focused on in psychology but instead we will offer suggestions for activating the intuitive, imaginative mode of consciousness by means appropriate for appealing to and involving the whole person in the social change process.

CHAPTER IV

RE-VIEWING SOCIAL CHANGE

In previous chapters we made general references to the nature of social change. It this chapter we explore more specifically the implications of our previous discussion for how we view and approach social change. Many of the writers we discuss make direct criticisms of how social change has been viewed and approached by "professional" (i.e., extension and community development workers) and "lay" (i.e., members of political groups or social movements) social change agents. These criticisms are presented as well as an alternate view and principles of social change.

A basic proposition of the consciousness view of social change is that all people view themselves and the world within a given framework which functions to give meaning and order to their experience of the world. The greatest majority of people take their view of the world as reality, that is, they take their representation of the world to be how the world really is. People, for the most part, respond to the representation of the world inculcated in them by their culture, and the metaphysical premises on which these representations are based (which cannot be verified) are largely implicit. More importantly, "They are not recognized as tentative working hypotheses; they operate automatically and the person feels he is doing the obvious or natural thing." (Tart, 1973:44). The awareness that there is nothing absolute or necessary about our conception of reality is an essential requisite for creating social change: "We must recognize and accept the dynamic interplay of representation-response if we are not to be acted on rather than fully acting." (Pearce, 1971:5). It is not a question of attempting to see the world without a framework but of viewing the world in a way which increases meaning: "Such axioms are like the rules of the game: some give ground for interesting and fruitful plays and some do not. . . " (Watts, 1961:19).

This thesis challenges a widely held assumption that the crucial factor in people's radicalization is a growing dissatisfaction with their own life and their society. Reich argues that, even when people feel dissatisfied, they are held back from actively working to change their society because they believe that things have to be this way and they have no faith that any of the suggested alternatives would improve the way things are:

> The dissatisfactions are felt but they are accepted and acquiesced in; "reality" demands this acceptance. And no education short of a total overturning of an individual's picture of reality will alter his convictions. (Reich, 1970:297).

If people view their present reality as an inevitable, immutable law of causality or logic then they will consider themselves impotent to change their situation. If people realize that their present reality is humanly created, supported and maintained and that their relationship to the environment and to each other are manifestations of their own creations, then they will acknowledge their potential for transforming their reality.

People accept and acquiesce to their dissatisfactions because the needs and goals promoted by their society have become their own. Although the satisfaction of these needs and the fulfillment of these goals may be frustrated they are accepted as the goals to strive for because they have been internalized as a measure of self-fulfillment and self-worth as well as social worth. The potential for fundamental social change exists only when people realize and question their automatic acceptance of their society's definition of their needs and values. In part, one realizes that one's consciousness, one's way of seeing the world, is largely determined by one's society. This is the paradoxical nature of change: "to become fully aware of being dominated is itself a step toward ending domination." (Anderson, 1973:50).

Social change must be a process whereby people begin to take responsibility for themselves, able to make their own response to the world. This goal parallels that of certain schools of psychotherapy which seek to free individuals from their families' psychological patterns in order to become their own persons. This thesis upholds a similar sense of liberation except it is macroscopic and involves freeing people from their socio-historical patterns of being in the world. Again we see that there is no inherent contradiction between personal and social change:

> Any process that develops the awareness of individuals - puts them in greater touch with their own feelings and experiences, gives them a clearer sense of what they do and how they are done to - is a force for both personal and political change. (Anderson, 1973:122).

The consciousness view of social change demands that we cease to rigidly categorize human development as either psychological or political or spiritual, thus providing us with a more holistic approach to social change.

The first major premise of this approach to social change is: Social change must be initiated and accompanied by consciousness-raising. Put in another way, social change must be conscious change. People must be consciously involved in social change: "Otherwise, action is pure activism." (Freire, 1970:53). The word "must" in the above statements is meant both normatively and descriptively. As descriptive statements they state that radical, fundamental social change occurs only when preceded and accompanied by a significant shift in consciousness. Although Fromm in the following quotation refers to radical questioning, what he is saying also applies to radical social change in general:

> This radical questioning is possible only if one does not take the concepts of one's own society or even of an entire historical period - like Western culture since the Renaissance - for granted, and furthermore if one enlarges the scope of one's awareness and penetrates into the unconscious aspects of one's thinking. (Fromm's Introduction to Illich, 1969:viii).

This radical questioning is a necessary requisite for radical social change.

The premise 'social change must be conscious change' is also normative in that it is saying that social change 'should' be a conscious process in order for it to be and result in meaningful, liberating change. The consciousness approach to social change emphasizes the human dimension of social change:

> As we begin to understand fully the implications of the fact that evolution is a matter of communication - of human creation -

> as well as of genetic transmission, we inevitably realize that the future course of human evolution can and will be shaped by conscious human decisions. (Anderson, 1973:86).

Not only is conscious choice possible but it is essential that human perspectives, the time and space dimensions of consciousness, be extended if the human race is to survive. (Meadows et al, 1972:25).

Roszak criticizes the orthodox radicalism of secular humanism and Marxism because "Neither took issue with science or technics or the psychological mode they demand." (1972:420). In Chapter III we reviewed some of the life-denying consequences of the excesses of the techno-rational 'single vision' in the modern world and:

> That is why the politics of our time must reopen the metaphysical issues which science and sound logic have for the last two centuries been pleased to regard as closed. For to expound upon social priorities or the quality of life without confronting these issues is the very folly of alienation. (Roszak, 1972:420).

While the development of the physical sciences has immensely increased our knowledge of and our comfort in the material world, the physical sciences have not been particularly helpful in formulating better philosophies of life or in augmenting our knowledge of ourselves. Altered states of consciousness (ASC) are better suited for these tasks: "The phenomena encountered in these ASC's provide more satisfaction and are more relevant to the formulation of philosophies of life and deciding upon appropriate ways of living, than "pure reason"." (Tart, 1973:60). Tart points out that reason is a tool and as such it is used in the service of assumptions, values, beliefs and needs which are not themselves subject to reason.

The second major premise of the consciousness approach to social change is: Social change must appeal to and involve the whole person in the social change process. Only a holistic approach to the person will succeed in changing those attitudes, beliefs and values which are deeply rooted in the person. In other words, only a holistic approach to the person will change his or her consciousness. It is the difference between mere external changes and fundamental human development.

Immediately following from this second major premise is the premise that the more holistically a problem is perceived the more likely an adequate solution will be found. Usually this is understood to mean that a problem should be approached as a whole rather than in a fragmented, piecemeal fashion. Yet people continually attempt to perceive in a holistic manner through a rational, intellectual mode of consciousness which is by its nature analytical. The analytical approach to a problem involves separating and isolating the constituent parts of the problem and is necessary for achieving a clearer perception of the whole. Holistic perception, however, requires the development and utilization of the creative, intuitive mode of consciousness. In effect, it is this mode which enables us to apprehend the whole. Holistic perception is then a matter of reversing the starting point: rather than proceeding from an analysis of the parts and then putting them together to form a whole picture, we begin with a vision of the whole and then separate and analyze the interacting elements.

Holistic perception, then, requires imagination, creativity and intuition. To be intuitive and imaginative we must be able to transcend our routine ways of dealing with the world in order to see it in fresh, new and different ways. Just as any habit is difficult to break, our habitual ways of seeing the world are difficult to overcome. In the next chapter we offer suggestions which assist people in seeing the world in different ways. For the remainder of this chapter we discuss the implications of the consciousness view of social change for the role of the social change agent.

The Social Change Agent

Those people who spend a major part of their time active in trying to motivate and involve other people in projects for social change significantly influence the process and outcome of social change. The image of themselves they hold and the roles they assume in these activities affects the people they attempt to organize and the issues they organize around.

Historically, most social change agents have been adherents of some ideological position which encapsulated an analysis of the present reality, strategies for changing that reality, and a blueprint for the new society. The major task of the social change agent was to sell this ideological package, a packaged vision of the world with instructions inside on how to build the new world.

The consciousness approach to social change challenges this dogmatic approach to social change. It is opposed to replacing one dogmatic, static picture of reality with another. Social change agents by definition have questioned at least some aspects of their present reality but most, rather than acknowledging the world "as a matrix for continual resynthesis" (Pearce, 1971:164), adopt another definition of reality which they in turn believe and argue is the one, true reality. Anyone not holding the 'correct line' is seen as either a potential convert or the enemy.

The rigidity and exclusivity of most social activist groups' thinking and viewing of the world is antithetical to their proclaimed goal of liberation: "The radical committed to human liberation, does not become the prisoner of a "circle of certainty" within which he also imprisons reality." (Freire, 1970:23). Mao Tse-tung is usually credited as the first revolutionary to emphasize the conception of revolution as an on-going process of liberation rather than liberation as a state finally attained after the revolution. The following quotation suggests how the social change agent can facilitate the on-going process of human liberation:

> When we remain conscious of the historical origins of concepts, in the beliefs and experiences at a particular moment about utility, values, or interests, or in statements of probability within competing or evolving paradigms, we keep alive the constant need for experimentation and re-examination and hence the potentials for transformation. (Halpern, 1969:61).

Social change agents systematize and staticize the world for themselves and others when they fail to recognize the limitations of their own consciousness of or perspective on the world. Without this recognition they succumb to thinking in terms of absolutes and to making inflexible policies and rules for social change. A prevalent belief about social change is that people will not consider changing their situation unless they are presented with a highly detailed alternative plan. When social change, however, is viewed as a developmental process, "The "vaguer" the objectives of the revolution the better, for rules imposed at one stage of development quickly become restrictive at the next." (Hunter, 1971:185). It is the difference between having an ethic which guides and informs the social change or learning process, and having rules which dictate what is to be changed or learned by the participants.

The ultimate concern of the consciousness view is liberating social change, change which will enable the person to choose, both personally and collectively, the most meaningful modes of being in the world. The basic assumption of the consciousness view of social change is that consciousness-raising increases human freedom and responsibility. Awareness is crucial to choice. The primary role of social change agents in liberating social change is not one of marketing another social reality but of creating situations which challenge people to question their present reality and to envision and create a new reality. In other words, the primary role of the social change agent is consciousness-raising.

In order for social change agents to facilitate the process of consciousness-raising they must continually explore their own consciousness. Anderson states that, in general, it would be a "good idea if social science education included opportunities for students to explore their own feelings as members of societies - how they experience social roles, education, political processes, and so forth." (1973:55). Unless such an exploration is carried on by social change agents they will lack an understanding of how consciousness expansion can occur in other people. Social change agents who are not conscious of their own motivations, feelings, beliefs, and expectations can hardly hope to assist other people to become consciously involved in social change.

The consciousness view of social change also offers a valuable perspective from which to gain insights into the nature of a particular community or society. By examining specific institutions and institutional processes as the material or visible manifestation of specific modes, structures, and contents of people's consciousness, those concerned with creating social change can increase their comprehension of the dynamics at work between people's consciousness and their social reality. In such an analysis one attempts to uncover those principles, values and beliefs which unconsciously operate to perpetuate specific institutions and the organizational pattern of a society as a whole.

Along with the requirement of social change agents that they explore their own consciousness and question the reality which they and others take for granted, is the requirement that they engage in dialogue if consciousness-raising is to occur. One-way communication generally fails to raise people's consciousness because it usually entails telling other people what to feel, think or do, and:

> If there is anything to be learned from history, it is that scoldings, warnings and preachings are a complete ethical failure. . . as a general means of inducing social change they only confirm and ingrain the attitudes which keep us at war. (Watts, 1961:147).

Not only are one-way communications ineffective in changing people's attitudes but social change agents who are genuinely concerned with human liberation must learn the art of dialogue because "to substitute monologue, slogans, and communiques for dialogue is to attempt to liberate the oppressed with the instruments of domestication."

(Freire, 1970:52). The consciousness approach to social change consistently negates the arbitrary separation of means and ends in social change.

The second major emphasis of the consciousness approach is that social change must appeal to and engage the whole person in the social change process. This emphasis on the development of the whole person, the imaginative, intuitive and joyful as well as the industrious, reasonable and dissatisfied aspects of the person, challenges the model of the serious, self-sacrificing social change agent. The image of the social change agent as a person possessing single-minded dedication and discipline and the image of the social change process as an endless series of organizational, strategical, ideological and planning meetings fails "to offer an example of an affirmative vision." (Reich, 1970:342).

Even the social idealism of Gandhi or of the Quakers is criticized because of its appeal to self-sacrifice: " Admirable, devoted and sincere as its followers are, the love which they are expressing is a blend of duty and pity, a soul love in which there is no erotic warmth or gaiety, and which, therefore, fails to express the whole man." (Watts, 1961:147). Many social change agents ask of themselves and other people a significant commitment of their time and energy to improving the human condition but "because their appeal is to hostility, to fear, to pity (which is also fear), or to duty, they can never arouse the energy of life itself - Eros." (Watts, 1961:147). This romantic, ascetic image of social change lack wholeness. For social change to be a vital and energy-generating process it must appeal to and encourage the expression of the whole person in the process.

Involving the whole person in the social change process is not only desirable because it is a more self-fulfilling experience but also because it is more effective than the rational, informational approach to social change. Angela Molmos, in a handbook for population planning in East Africa, points out that the informational approach may change people's ideas but it is not successful in changing people's attitudes:

> An attitude - a state of mind, a disposition - is something all-pervasive and therefore often more resistant to change than an idea. Contrary to an idea which one can easily correct and change if confronted with new information and arguments, an attitude is somehow coincidental with one's whole style of thinking, feeling and being. (1972:50).

Only an approach which engages people in questioning and examining their whole style of thinking, feeling and being will succeed in changing attitudes which are central to their understanding of being in the world. Furthermore, in light of our previous paragraph, Illich states: "To be attractive, family planning would have to be embraced as a way to express a deeper sense of life rather than be used as a mere protection against evil." (1969:135). Roszak, as well, argues that post-industrial societies must recognize and experience decreasing their consumption level as a liberation rather than a sacrifice.

Just as consciousness-raising requires of social change agents that they explore their own consciousness, the holistic approach to social change requires that social change agents "make the effort to train those aspects of themselves which are usually uncultivated in western education." (Ornstein, 1972:Postscript). The training of "professional" social change agents (i.e., community development workers, extension workers) should include the development of the intuitive, creative mode of consciousness. The assumption that creativity is something someone does or does not possess or that intuition is spontaneous and requires no development is erroneous: "To "see" a complex system as an organic whole requires an act of trained intuition, just as seeing order in a welter of numerical data does." (Blackburn, 1973:38).

In many respects the role of social change agent advocated by the consciousness view of social change corresponds to that of the artist. We have argued that one of the major tasks of social change agents is to help people see themselves and the world in new and expanded ways. In many respects this is what the artist does; "the artist is not a harmless eccentric but one who under the guise of irrelevance creates and reveals a new reality." (Watts, 1961:149). The use of metaphors and similies are just two examples of the repetoire of means used by artists to create new connections in the consciousness of the reader or viewer. The fact that social change is a creative process is stressed throughout this thesis. It follows then that social change agents should be familiar both theoretically and experientially with the creative process.

The artist's concern is to create good art, while the social change agent's concern is to create good social change. The adjective 'good' has different meanings in each case, but in both cases the connotations of meaningfulness, profundity, quality and long-lastingness are probably shared. It is readily conceded that what makes great art is not only the skills of the artist but the artist's imagination, perception and intuition: "Art is the perfect marriage of psychic impulse and technical implementation." (Arguelles, 1974:4). Put in another way, good art represents the artist's synthesis of the action and receptive modes of consciousness. It has not been readily acknowledged that to create meaningful, long-lasting social change requires the same synthesis of the imaginative and intuitive with the intellectual and rational.

The quality of the artist's vision is directly linked to his or her access to the unconscious and his or her use of imagination, intuition, dreams and fantasies. What artists bring into existence is the realization of their vision. The powerful motivational force of the unconscious, of dreams and fantasies, has been underplayed by most social change agents. Social change agents must recognize that "Frivolous as all this realization of fantasy may seem, its role in the individual's consciousness (or unconsciousness) is an important aspect of his social and political behavior." (Thompson, 1971:12). To appeal to and involve only the rational, intellectual side of people leaves intact the fantasies and dreams that motivate much of their behavior or leaves untapped the motivational potential of new dreams and fantasies.

In common with the artist, social change agents must deal in images:

> On the social level research findings are buttressing the intuitive wisdom that one of the most important characteristics of any society is its vision of itself and its future, what Boulding calls "organizing images." The validity of the self-fulfilling prophecy

> and the self-realizing image appears to grow steadily in confirmation. (Harman, 1972:317).

Harman refers to this research as the science of subjective experience which counteracts the mechanistic and economic image of man and the technocratic image of the good society promoted by the science of the past. The recent recognition that science is not a description of "reality" but a metaphorical ordering of experience refocuses the issue as a question of which picture is more useful in guiding human affairs rather than one of "truth": ". . . since the image held is that most likely to come into being, it is prudent to choose the noblest." (Harman, 1972:321). This research suggests that "the solution to the alienation and widespread disaffection in our society is not alone in vast social programs, but will come about through widespread adoption of a new image of our fellow man and our relationship to him." (Harman, 1972:317). Social change agents must be thoroughly familiar with the images they hold and present of themselves, of human nature, and of the 'good society.'

In order for social change agents to perceive the underlying meaning and contradictions of their culture, they must, like artists, penetrate the subconscious and unconscious depths of their society. Sir Herbert Read (1955) makes the case that the artist anticipates the future experiences of the human race. Artists express conflicts, themes and images before they consciously emerge in society as a whole: "The artist is the antenna of his race." (Ezra Pound, ABC's of Reading). Social change agents need not possess the sensibilities or talents of the artist but they should at least be able to perceive and interpret the message and the vision of the artist. As Leonard suggests, "We may find paradigmatic clues in a society's literature or its oral epics, in its archetypes and its choice of heroes, in its dreams and nursery rhymes." (1972:129). Leonard stresses that the clearest indicator of a society's paradigm or world view is found in that society's myths.

Rollo May argues that neurosis as well as art has a predictive function. The major difference is that the artist is able to communicate what she/he experiences while neurotics are unable to express their experiences in communicable forms for themselves and others. Yet according to May there is a message to be read from the neurotic's behavior: "Our patients predict the culture by living out consciously what the masses of people are able to keep unconscious for the time being." (1969:24). Hence social change agents may increase their awareness of the underlying conflicts and contradictions in a society through observation of the forms of neuroses manifest in that society: "Neurotic problems are the language of the unconscious emerging into social awareness." (May, 1969:24).

The consciousness view presents an image of social change agents as innovators, original, daring and provocative thinkers and actors. Saul Alinsky, one of the more successful contemporary American organizers, continually emphasized that the essence of successful tactics is originality. Social change agents must be people who challenge the restrictions of being 'realistic.' As Roszak warns, the maxim "be realistic" is an admonishment to stay within the presently defined boundaries of consciousness.

William Thompson proposes that there are two basic characteristic types of people as well as institutions in a society; the charismatic-ideational and the routine-operational. According to Thompson, "By employing the routine-operational members of each institution in the governing structure, the rulers routinize the charisma of the opposing institutions. . . "(1971:115-6). It is the charismatic-ideational members within each institution and in society in general who are the generators of change, hence, "it is not a person's institution that determines his politics, but his role within his own institution." (Thompson, 1971:116).

One can postulate that even within social change movements, projects and groups that there are those people who carry out the necessary operations that maintain the organization and those who spend most of their time discussing and developing a new ideology. Although both kinds of people are necessary for the creation of social change, "if you try to be rational and controlled and orderly in this first stage of the process, you'll never get to it." (Maslow, 1971:94). In other words, it is the creative, imaginative people who generate the vision which will motivate people to do the day-to-day, step-by-step things that will real-ize this vision.

However, the position argued in this thesis is that every person has the ability to be creative, imaginative and intuitive and that the integration of this mode with the rational, intellectual mode of consciousness within each person and each social change enterprise will result in meaningful, long-lasting social change. The vision which will mobilize the imagination and energy of many people must be composed of the dreams, hopes and fantasies of every person. In the following section we present principles and suggestions which will be useful for those concerned with the development of people in community settings to assist people to experience and utilize the receptive, creative mode of consciousness collectively. The principles and suggestions are offered to redress the imbalanced emphasis on the rational, intellectual and informational in social change practice.

CHAPTER V

A CONSCIOUSNESS MODEL FOR SOCIAL CHANGE

In this chapter, I attempt to give the consciousness theory of social change a sequential form or model of development. The process is envisaged not as a linear series of steps or stages, but rather as a growth of phases in that the word "phases" suggests no completion or finishing point. Each phase should continue to develop in each subsequent phase. If we use the analogy of process to a river, we do not rechannel the river at each phase but rather we allow the river to expand and cover a wider area. Each phase then contributes to and becomes an integral part of an ever-expanding consciousness process of transformation.

One way of conceptualizing the underlying process in each phase of this model is to use Deikman's term "deautomization." In a very basic sense then, this process is an attempt to undo or break out of our automatic, conditioned and habitual ways of seeing and acting in the world. The fundamental dynamic is one of "reinvesting actions and percepts with attention." (Deikman, 1973:221). Suggestions are offered under the heading of each phase which facilitate and initiate a process of re-viewing and re-evaluating people's experience of the world.

Phase I: Beginning with Oneself

In the preceding chapter we discussed in some detail the role of the social change agent proposed by a consciousness theory of social change. At this point, it is necessary to stress that any particular process of social change in any given time and place originates with the people, however few or many, who become conscious of their desire to make changes in their social situation and/or the situation of others. Usually in some partial or fragmentary way they no longer believe that their situation or that of others need be as it is. That is, they no longer completely hold to the world view of their society which rationalizes the way things are. These are the people we are referring to as social change agents. They are the catalysts for a specific process of social change.

The common response to this initial consciousness of the need for change is an immediate desire to organize other people to make these changes. A consciousness model for social change requires that social change agents explore more fully their own consciousness, their values, assumptions, beliefs, and premises about the world before they attempt to organize other people. They must explore the specific changes they desire in the context of their whole social reality. They must become conscious of the inconsistencies and contradictions in their own lives. Social change agents must recognize that their greatest resource for creating social change is their power to change their own view of the world and ways of being in the world.

Social change agents must realize that their way of being in the world has a greater impact on people than what they say. People will assess whether or not participating in social change is a fulfilling experience by observing the social change agent. If the social change agent appears to people as a frustrated, agitated, and unhappy person, for example, then it is unlikely that people will be inspired to engage themselves in projects for social change: "Thus the key factor in conversions . . . is having a model to emulate." (Reich, 1970:289). Social change agents must not only present but represent (actually be living) the values they promote as providing a more fulfilling way of life. Roszak concludes that as important as stimulating people to ask fundamental questions about their lives is: "Even more important is the example of those who have already found the resourcefulness to change their lives and have fulfilled themselves in doing so." (1972: 399).

A major way in which social change agents may exemplify a more fulfilling way of life is to work on their development as whole people. For most social change agents in an increasingly technological world this means they must develop the imaginative, intuitive, and affective dimensions of themselves. Organizations, workshops, groups and literature on techniques for personal growth have proliferated in North America in the last ten years. Social change agents must choose for themselves amongst this massive array of techniques those which are best suited to their individual needs. The political adage that people (including the revolutionaries) will change after the revolution, that there is no time for human growth until after the political and economic structures are changed, is no longer acceptable, if it ever was, to the majority of people in the modern world.

Since social change agents are integral participants in the process it is essential that they develop means of remaining conscious of what is occurring in the process. One way of doing this is for social change agents to keep a journal in which they record the actual dialogues and events which occur in the process and, on a separate page, their own responses to what occurs. Again, there are books and courses which train people to be skilled observers of interaction processes and small group dynamics. Social change agents need not have achieved wholeness before they begin working with other people. In the consciousness model, however, social change agents do not begin by organizing other people to act but rather by exploring with them their view of the world. This leads us into the second phase of the consciousness model for social change.

Phase 2: Discovering World Views

The guiding principle in beginning this phase of the model is that social change agents must discover how the people they will be working with view themselves and their world. In Chapter II we argued that a certain world view or root metaphor pervades and orders a whole culture or epoch of human civilization. That this is true does not negate the unique expression and the varying levels of awareness of this world view within different groups, organization, and communities within a given society. Social change agents must discover and work with the specific levels of perception of themselves and of the world revealed by people in the particular social context in which they are working. Until social change agents know how the particular group of people they work with see reality, they do not have the necessary knowledge for designing a social change program: "Many political and educational plans have failed because their authors designed them according to their own personal views of reality. . . "(Freire, 1970:83).

How do social change agents go about discovering how other people view reality? In the following pages we describe several methods which have been developed and used not only to reveal to social change agents how other people view reality, but more importantly to reveal to the people themselves how they view the world.

A. The Freire Method

Paulo Freire developed his methodology for discovering how people view themselves and the world during the course of his educative work in Brazil. Freire's methodology consists of a literacy campaign which investigates the "generative word" and a post-literacy phase which investigates the "generative theme." Our concern is with the post-literacy phase and the discovery of generative themes. Freire has also called the post-literacy group a "Cultural Circle."

The investigation of a people's thematic universe should be carried out by an interdisciplinary team or team of specialists from various disciplines such as Anthropology, Sociology and Linguistics. These specialists would be sensitive to different dimensions and dynamics in the chosen area and would sensitize each other to the multiplicity of cues which reveal people's world view. As desirable as it is to have an interdisciplinary team, in circumstances where this is not possible for financial or human resource reasons, it is possible for one or two social change agents with interdisciplinary backgrounds to begin the investigation.

The social change agents initially familiarize themselves with the area or group they will be working in through secondary sources. This involves reading any books or articles written about the area's or group's history, tradition, customs, art, commerce, and so forth, as well as reading the local newspaper. After acquainting themselves with the area through secondary sources, the social change agents "need to get a significant number of persons to agree to an informal meeting during which they can talk about the objectives of their presence in the area." (Freire, 1970:102). Freire does not suggest how the social change agents interest people in attending this informal meeting. At this point in the process it would seem that individual contact with the already active members in a community or group would be most successful. By active members it is not meant the most "prominent" citizens are the only ones to be approached but any people who have been involved in any facet of the life of the community or group (i.e., the arts, business, entertainment, civic affairs, recreation and so forth).

This first informal meeting serves to explain to the community the reasons why the social change agents are present in the area, how they will carry out their work, and to what use it will be put.

Whether the social change agents have been hired by an agency in the community or an outside government department, it is important for them to specify that before any specific program can be initiated, whether it be literacy, daycare, family planning, or new industry, they must understand how people in the group or community perceive themselves, their lives, their community, and their society. In other words, social change agents introduce to the people at this first meeting a consciousness approach to social change. This introduction should be kept simple and directly related to the community rather than theoretical or abstract.

One of the major reasons for calling this initial meeting is to ask for volunteers to work with the social change agents to gather the necessary data about the life in the area. These volunteers are important to the discovery of the world view of the community because they bring into the team another perspective on the community hence making possible a more complete or whole view of the community. Once the volunteers have joined the team they should be involved in all the meetings and activities of the team.

The individuals on the team, during this "decoding stage", observe directly the different facets of life in the community or indirectly through informal conversations with members of the community. They observe the way people talk, their vocabulary, their expressions, the way they construct their thought (syntax), and what they talk about most frequently:

> It is essential that the investigators observe the area under varying circumstances: labor in the fields, meetings of a local

> association (noting the behavior of the participants, the language used, and the relations between the officers and the members), the role played by women and by young people, leisure hours, games and sports, conversations with people in their homes (noting examples of husband-wife and parent-child relationships). (Freire, 1970:103-4).

What the money in the community is used for (i.e., building churches, parks, shopping centers, or libraries), what people read, how they dress, the list of observable manifestations of the community's world view is extensive.

It is necessary for the team to record all their observations in a notebook. In some circumstances it will be possible for the team to write down their observations while they are observing but in other situations, such as informal conversations, it is advisable that the team make a mental note of what they are discovering and then register it in their notebooks as soon as it is convenient to do so. The team members are not spies and hence should openly explain to anyone who asks or looks concerned why and what they are doing. However, neither should the team be obtrusive or prying in gathering their data.

The second stage of Freire's "decoding" process is evaluation. Each member of the team prepares a brief report on his/her observations to be shared with and discussed by the entire team:

> As each person, in his decoding essay, relates how he perceived or felt a certain occurrence or situation, his exposition challenges all the other decoders by re-presenting to them the same reality upon which they themselves have been intent. (Freire, 1970:104).

By saying that the people on the team relate how they "perceived or felt" the situations they experienced and observed, Freire is asking for the response of the whole person, feelings as well as percepts, to the reality they are exploring. The purpose of this initial evaluation meeting is to evoke a more complete picture of the reality the team is attempting to discover by integrating the observations of all the members of the team. After this initial meeting the members should reflect on the findings of the whole team and then meet again to evaluate and critically analyze the new totality evoked by the previous meeting. In this meeting the team begins to "approach the nuclei of the principal and secondary contradictions which involve the inhabitants of the area." (Freire, 1970:104). Although at this stage the team, by apprehending the complex of contradictions, could organize the program content for an educational action that would be more likely to succeed than an action planned from the outside, the team is still working from their own perception of reality.

Before planning any action based on their analysis of the contradictions existing in the community, the team must ascertain how aware the community itself is of these contradictions:

> The basic thing, starting from the initial perception of these nuclei of contradictions (which include the principal contradiction of society as a larger epochal unit) is to study the inhabitants' level of awareness of these contradictions. (Freire, 1970: 105).

This is the transition point in which the process whereby the social change agents discover how the community perceives reality merges and becomes a process whereby the community discovers how it perceives reality.

This process begins with the team's selection and development of the contradictions they have apprehended into codifications to be presented to the people in the community. These codifications are sketches, photographs, or key words presenting an existential problem: they are visual aids to facilitate dialogue among the participants about reality. Freire offers principles to guide the preparation of these codifications.

The first principle is the codifications must represent situations familiar to the participants. Freire argues that by using familiar situations, the people can more easily recognize their relation to these situations. Although by analyzing unfamiliar pictures of reality the participants may begin to compare them with their own and discover the limitations of each, the analysis of their own reality is more basic and more likely to capture their interest or attention. By analyzing their own reality, "they begin to see how they themselves acted while actually experiencing the situation they are now analyzing, and thus reach a "perception of their previous perception." (Freire, 1970:108). The participants begin to perceive their situation in new ways.

The second principle guiding the preparation of codifications is their theme(s) should neither be too explicit nor too obscure. If the theme is too obvious, then the codifications become mere propaganda. The team should remember that the purpose of the codifications is to challenge people to explore beyond the obvious or given, for what people accept as obvious reflects the present limitations of their world view. On the other hand, if the codifications are overly enigmatic then the discussion of them may degenerate into a guessing game or worse yet, if they are too abstract the participants may not respond to them at all. The themes represented by the codifications should appeal to and engage the participants on a cognitive, intuitive, and affective level.

Thirdly, the presentation of the codifications should be organized in such a way that each codification opens up other themes which interact with all the other codifications in the series to reveal a totality. One of the most successful techniques of presentation, to avoid digression and facilitate the participants in reaching a new synthesis, is to project as the first codification a very simple and basic existential situation. This first "essential" codification contains within it the basic nucleus of contradictions. After the essential codification has been thoroughly discussed, its projected image is maintained as a reference for the participants as "auxiliary" codifications are successively projected alongside it. In this way, the participants perceive the dialectics between the initial situation and the subsequent situations and are able to reach a synthesis.

Once the codifications are prepared the team initiates decoding dialogues in the "thematic investigation circles." Freire does not relate how the members of the community are motivated to become participants in these circles but it appears from the examples he gives that the participants already share common interests, common problems, for example, they are tenement residents or peasants. Also it seems plausible since some members of the community have been involved since the early preparatory stages of the thematic investigation that they have interested some of their family, relatives, friends, and co-workers in joining these circles. Ideally each investigation circle should have a maximum of twenty persons and there should be as many circles as necessary to involve ten percent of the population of the community or sub-community being studied.

Freire recommends that the dialogues in these circles be taped for subsequent analysis by the interdisciplinary team as well, a psychologist and a sociologist should attend the meeting to record the reactions of the participants. The dialogue of the participants reveals to the team how the participants view their situation. Once the decoding in the circles has been completed, the team lists the themes explicit and implicit in the dialogues of the participants. Each theme is developed into a learning project. To do this holistically the team discusses the theme as it relates to various social sciences. For example, the theme of development is related to not only economics but to sociology, anthropology, social psychology, political science, education and so forth.

Freire further suggests that in the development of the learning project the introduction of certain fundamental themes not directly suggested by the people is necessary. These "hinged themes" function to facilitate the connection between two themes or to illustrate the relations between the general program content and the world view held by the people. One such theme which should be introduced at the beginning of thematic units is the anthropological concept of culture.

The anthropological concept of culture makes a clear distinction between the world of nature which is not man-made and the world of culture which is created by humans. This concept was more fully presented in Chapter II; here it is important to note that the concept should be presented early because "It clarifies the role of men in the world and with the world as transforming rather than adaptive beings." (Freire, 1970:114).

Once the breakdown of the thematics is completed, there follows another stage of codification. The best channel of communication for each theme is chosen on the basis of the material to be codified as well as on the people whom one is communicating with (i.e., their level of literacy). The codifications may be visual, tactile, or audial and various combinations of these channels. So the codifications may be prepared as photographs, slides, film strips, posters, reading articles, editorials, short stories or poems, videotapes, dramatizations, and so forth. It is essential that these codifications present the theme rather than solutions, their purpose is to pose problems to be solved by the participants. Once all the codifications are prepared, the team is ready to re-present to the people their own thematics in a more systematized and amplified form. The first thing the co-ordinator of the Culture Circle does is introduce the general program of the educational campaign as well as explain the presence and significance of the hinged themes in the program.

Freire's preliminary thematic investigation as described above is a lengthy and costly undertaking. He does suggest that if sufficient funds are lacking the process can be initiated more directly by selecting some basic themes to serve as "codifications to be investigated." In Freire's experience, beginning a Culture Circle with a discussion about the anthropological concept of culture, whether the people are peasants or urban workers, is a successful way of initiating the conscientization process. Once this concept has been explored by the participants in the Culture Circle in its many dimensions, the co-ordinator(s) may ask the participants directly what other themes or topics they would like to discuss, to learn more about. The suggested topics are immediately proposed to the group as a problem:

> One of the group members may say,for example: "I'd like to talk about nationalism." "Very well," says the eductor, noting down the suggestion, and adds: "What does nationalism mean? Why is a discussion about nationalism of any interest to us?" (Freire, 1970:117-8).

As each suggestion is posed as a problem, new themes appear. As these themes arise, the co-ordinators can prepare codifications to facilitate and focus the discussion.

The Culture Circle is the climax of the thematic investigation. It is in these circles that the participants begin to examine and question their usual way of thinking about and viewing the world. The co-ordinator facilitates this conscientization or the development of critical thinking by posing situations and themes as problems and by using the participants' answers to reformulate questions. It is most likely that the participants, when confronted by a problem, will initially suggest answers that correspond to their present way of viewing the world. For example, it may be that the basic aspiration of the participants is simply a demand for higher salaries. The co-ordinator neither accepts nor rejects the vision expressed in the world view of the participants: "The solution lies in synthesis: the leaders must on one hand identify with the people's demand for higher salaries, while on the other they pose the meaning of that very demand as a problem." (Freire, 1970:185). The appendix in Freire's Education for Critical Consciousness (1973:63-84) illustrates a Culture Circle in action.

The central importance of posing questions in Freire's methodology for the development of critical consciousness is supported by North American writers on the consciousness approach to social change. Much of the debate on Freire's methodology centers on whether or not it can be applied in advanced technological societies as well as developing Third World countries. The methodology itself, the principles which guide the process, when abstracted from the Latin American context and Freire's,at times Marxist, rhetoric, can be adapted and applied to various social contexts. The content will vary and initially the kind of questions will be different but more importantly the fundamental questions of what it means to be human, how do we organize to meet these human needs, for example, must still be posed and dealt with.

One of the ways a consciousness approach to social change has been applied in North America is through the use of consciousness-raising groups. A major example is the North American women's liberation movement's use of consciousness-raising groups as a major means of introducing and organizing women into the movement.

B. Consciousness-Raising Groups

The resurgence of a women's movement in the 1960's during a period of student and black activism in North America was accompanied by the proliferation of women's consciousness-raising groups across the continent. These consciousness-raising groups can simply be defined as groups of six to twelve women who meet regularly for four or more months to share their experiences as women and to increase their awareness of what it presently means and what it could mean to be a woman in society. This writer has been a participant and organizer of several women's consciousness-raising groups (CR groups).

There are several major premises which are given in support of CR groups as significant vehicles of social change. The first is that people who are conscious of how they are personally oppressed by the present social reality will be more highly motivated to work for changes in that reality. It is not a matter of telling people how oppressed they are but of the participants exploring for themselves their feelings and thoughts about their present situation. Following from this is the second premise that people are the "experts" on their own oppression. It is a matter of organizing a situation in which people can explore their common reality. Thirdly, in order for people to explore their common reality, it is better, at least in their first experience in CR groups, to meet with other people who indeed share a similar reality. That is, people who share a common position in a society will share a certain perspective on that society.

The women's movement as a whole, through the mass media and its own channels of communication, generated a great deal of controversy over the traditional view of women. This stimulated many women to seek out other women to explore together their view of themselves and their role in society, how this view was changing, and what they could do to create a new reality for women. The existence of such a mass movement had already provoked considerable questionning in North American society as a whole. During this period it was not difficult to find women who wanted to get together to explore the assumptions about women, the images of women and the traditional roles of women.

The major controversy over CR groups themselves is that they are seen simply as another form of "therapy" group. The very concept of consciousness-raising groups, however, requires a new comprehension of what is political. Those who see CR groups as too "personal" hence not political, do so on the grounds that in CR groups the participants discuss their own lives, their own feelings and problems, and their concern for creating trust and openness in the group. However, the women in these groups, by sharing their personal experiences and problems as women, begin to realize that these problems and feelings are not individual idiosyncrasies but are related to the objective conditions of women in the present social reality:

> One of the first things we discover in these groups is that personal problems are political problems. There are no personal solutions at this time. There is only collective action for a collective solution. (Hanisch, 1970:76).

The reasons for developing trust and openness in these groups are twofold. First of all, most people share personal experiences only when they do not feel they will be attacked, ridiculed or ignored. More importantly, Rogers (1967) and other psychologists argue that when the self is free from threat it becomes possible to consider rejected perceptions, make new differentiations and reach a new synthesis. That is, if the participants in CR groups create an atmosphere of trust then they will be more open to new perceptions and information which previously may have been too dissonant and will attempt to reinterpret and reintegrate these perceptions.

In order to facilitate the growth of trust in a CR group it is made clear at the beginning that the participants are here to share and learn from each other hence it is very important that they listen to each other and not interrupt each other. Furthermore, it is important that the group have no more than twelve members and that once the membership has been established that the group be closed. It should be made clear at the beginning that consistent attendance is necessary for the group's development, that each member is essential in the consciousness-raising process.

Allen (1971) has delineated and described four processes which occur or should develop in CR groups. The first of these processes is the opening up process. In this beginning stage each woman is given a chance to talk about herself and her life. The feelings of each participant play a major part in the opening up process. The concern at this stage is to discover and express feelings rather than evaluate them as good or bad feelings. It is only through recognizing what one actually is feeling that one can begin to deal with it. Feelings are a reality that cannot be ignored. What occurs is that the feeling of isolation of many women is broken down. For many women this is the first time they have found others like themselves who are frustrated and unhappy with their lot as women in their society: "It is not so much the words that are said in response that are important as the fact that someone listens and does not ridicule; someone listens and acknowledges the validity of another's view of her life." (Allen, 1971:94).

To foster trust and openness in the group, it is essential for the group to guarantee confidentiality, that any disclosures will not be revealed to others outside the group. This opening up process is a group need as well as a personal need in that no group can continue to function over time if it does not deal with the feelings of its members. Although feelings are paramount in this initial stage, the feelings of the members must be recognized and considered throughout the group's existence.

Sharing is the second process Allen delineates in CR groups. This is similar to the first process yet it is significantly different in that rather than simply giving recognition to each other's experiences, the participants focus on specific topics around which they share their common experiences as women. "The intention here is to arrive at an understanding of the social conditions of women by pooling descriptions of the forms oppression has taken in each individual's life." (Allen, 1971:95). It is through this process of sharing that the participants come to realize that many of what they considered very subjective, personal feelings and perceptions are, in fact, shared by other women and are not based in individual inadequacies but rather are rooted in the social structure. In this way the women begin to turn their attention from their personal inadequacies in adjusting to the social order as it exists to finding the objective causes of women's problems.

The criterion for selecting the topics to be discussed in the sharing process is simply that members have experience in those areas. Examples of topics discussed in women's CR groups are: how we perceive ourselves, how we think others perceive us, how we perceive other women, growing up female in our society, job experiences and experiences in politics. Several methods for picking topics have been used in women's CR groups. One way is for each member to take a turn bringing questions to the group. Another is, at the beginning of each meeting of the group, the group decides what it wants to discuss during that session. The most productive sharing discussion usually occurs when a topic is agreed upon at the end of the meeting the week before so that the members come to the next session knowing what they will discuss.

In the sharing process, the participants begin to see that all of them have been conditioned or socialized to view themselves and their roles in society in very narrow terms. To more fully understand why and how this occurs, the group enters a third stage of analyzing the reasons for and the causes of the restrictive definition of themselves as human beings and members of society: "This analysis rises out of the questions which are posed by the basic raw data of the opening up and sharing periods." (Allen, 1971:95). This is an important transition period in which the group moves from exploring its own perspective on reality to examining in a more detached, critical way, the reality of women's condition. It is a difficult transition because women, as are most oppressed groups, have not had much practice in thinking conceptually. (Middle-class, academic, or men participants in CR groups will have more difficulty in the first two periods which deal with feelings rather than intellectual or abstract concepts.) It is during this period that questions can be asked about how society functions as a whole. To facilitate the analytic process books and articles are useful in this period. Outside sources are not used to fit the participants' experiences into preconceived theories or constructs but rather to provide information about how others have analyzed the situation of women and their society in general.

After discussing the multiple ways of analyzing their situation, the group must attain a new synthesis before deciding upon priorities and strategies for change. Allen calls this last stage abstracting. The participants abstract or detach themselves from their immediate concerns and desires in an attempt to overview the human condition in its totality. The participants begin to build a vision of human potential, to see how different institutions fulfill or prevent the fulfillment of human needs, how these institutions are inter-related, and how they must be changed. In this period an ideology emerges which will be the basis of the participants' programs and projects for social change. This emerging ideology, however, is grounded in the participants' experiences as well as their own analysis and abstraction: ". . . theory and analysis which are not rooted in concrete experience (practice) are useless, but we also maintain that for the concrete, everyday experiences to be understood, they must be subjected to the processes of analysis and abstraction." (Allen, 1971:94).

Another valuable contribution of the women's movement to a consciousness approach to social change is the discovery, discussion and confrontation of their resistances to consciousness. Sarachild has identified some of the classic forms of resisting consciousness: glorification of, excusing or false identification with the socially privileged, shunning identification with one's own and other oppressed groups, romantic fantasies and other forms of confusing reality with what one wishes reality to be, believing that one has or will be able to find an adequate personal solution without social change (individualism) as well as many others. (1970:79) It is advisable for the CR group to devote an entire session sometime between the sharing and analyzing stages to exploring and recognizing the reasons for resisting consciousness. Fears of whatever nature are usually at the root of these resistances to seeing and being in the world in different ways. These fears and resistances to consciousness must be examined by the CR group in terms of present objective conditions. In Freirean terms, these resistances may be viewed as the contradictions explicit or implicit in the participants preceding discussion.

The principles and process involved in women's consciousness-raising groups as described above are applicable to consciousness-raising groups in general. A mass movement is not the motivation factor in the genesis of CR groups. Controversy, uncertainty, doubt which has stimulated some people to question the established view of themselves, their community, and their society can serve to generate interest and motivation to participate in such groups. If such uncertainty exists, whether it be as social workers (profession), Roman Catholics (religion), women (sex), blacks (race), Edmontonians (locale), or whatever, then there exists the potential for organizing consciousness-raising groups. We have already emphasized that the participants in CR groups must share a similar situation or position in society. This does not mean that they come to the group viewing this situation or position in the same way, only that the situation or position is a common starting point for exploring their present reality.

The women's movement in North America went through a period of intense anti-structuralism, hence CR groups were to be meetings of equal peers with no member as a leader or co-ordinator of the group. In practice, however, informal leaders usually emerged in the groups. The most successful CR groups were usually organized and co-ordinated by women who had previous experience in a CR group. The consciousness-raising group is a self-help group in its most basic sense, therefore, the co-ordinator of CR group must also share with the other members of the group a common situation or position in society. Co-ordinators in CR groups are full participants, sharing their perceptions, feelings and experiences along with the other members of the group. Their major role as co-ordinators in the group is to share their knowledge of and/or experience in CR groups so the participants do not lose sight of what they are in the group to do, namely, to raise their consciousness. That is, the co-ordinators are familiar with the principles, techniques and processes which facilitate consciousness-raising as well as with the kinds of behavior (i.e., interrupting, ridiculing, over abstracting, etc.) which hinders consciousness-raising. Again, it is advisable for the co-cordinator to be familiar with small group dynamics and development.

C. The Fogo Process

A third method for discovering world views which has had considerable application in Canada is the Fogo Process. In its most basic form, it is the use of video-tape and/or film as a major tool in a community's or group's exploration of its perception of itself. The process originated on Fogo Island, a small island off the coast of Newfoundland. In the summer of 1967, the Extension Service of Memorial University and the Challenge for Change unit of the Memorial-National Film Board sent representatives to the Island. Fogo Island comprised ten tiny settlements which were very indifferent if not hostile to each other. Even within each village each denomination had its own school. Only one community had local government and there were no active unions or producer co-operatives hence their future appeared to lie in resettlement by the government.

The original plan was to make a conventional documentary film about the resettlement program focusing on the issues involved. However, the film director discovered that people were more open to sharing their views when he made short films of a single interview or occasion: "The final result was 28 short films adding up to a total of 6 hours, each centered around a personality or an event rather than an issue; each exploring an aspect of life on Fogo Island." (Gwyn, 1972: 5). In effect, then, these films, by focusing on the people themselves and their activities, were able to present an organic and holistic picture of life on the Island. To focus on an issue is to isolate it from the total context and presupposes that the organizer knows what the real issue is. Essentially related to this is that these film makers did not do any intercutting on the basis of issues, recognizing that to do so is only likely to increase conflict. If something is an issue this suggests that there is already variance or controversy over it. The value of the filming process lay in letting the people tell their own story in their own way without being interrupted by other people with different positions and views.

The second stage of the process began a month or so later when the people of Fogo Island viewed the films:

> All over the Island, group viewings were organized. Opposing factions within the communities were given the chance to examine each other's views without direct confrontation or hostility. Through looking at each other and themselves, Fogo Islanders began to recognize the commonality of their problems, they began to become conscious of their identity as Fogo Islanders. . . (Gwyn, 1972:8).

What occurred in the process of viewing each other and themselves on film corresponds to what happened in consciousness-raising groups. Both the Islanders through the Fogo Process and women through CR groups engaged in meaningful dialogue which changed their perceptions of themselves and developed their consciousness of the reality they shared.

The third stage of the process is presenting the view of the people to the decision-makers (politicians and civil servants). Two days of screening were organized for the Newfoundland provincial cabinet. The impact of these films stems from the fact that people feel freer to express their feelings and views amongst themselves in their own territory than they would in person in the formal and unfamiliar setting of the Cabinet. The reactions and comments of several Ministers were recorded and played back to the people of Fogo Island.

The Fogo Island story is a success story. A film made five years later explores the developments that have occurred on Fogo Island: a co-operatve shipyard, an Improvement Committee with representatives from every community, a fisheries co-operative, a central all-denominational high school and plans for a new multi-purpose fish plant. The consciousness-raising process which occurred on Fogo Island motivated people to organize and act. The Fogo process evoked the perceptual changes that enabled the Islanders to relate to each other and their world in new ways. The processes of organization and action created the concrete manifestations of these developments on Fogo Island.

The Fogo Process which initiated development on this Island is more than a film-making process. As the producer of those first films on Fogo Island points out: "It's important to remember that film and VTR do not themselves effect change. They can only effect change in the hands of social animators." (quoted in Gwyn, 1972:6). This means that VTR and film can only effect change in the hands of social animators who know the principles which guide their use. The advent of the portable video-camera which is cheaper and simpler to operate with a playback viewer on the camera or easily playbacked on a television set has made the observance of these principles easier for the social animator. The most basic of these principles is that each individual interviewed has the right to edit his or her own interview and secondly, the individual must give his or her permission before the interview can be shown to others. In a group interview, the group makes these decisions collectively.

A number of uses of the VTR in a social change process have developed. VTR has been used as an immediate and effective means of presenting briefs, as a cultural preserver, as a means of documenting the actions of citizens' rights groups, as a "recording secretary" of promises made by government officials, as a negotiating tool, and for training purposes. VTR is effective in dealing with immediate issues and in organizing groups. An example of its use as an organizational tool took place in the small community of Rosedale, Alberta. A community development worker taught a newly-formed citizens action committee how to use VTR and "The group went into their community with the VTR equipment and asked people what they thought about Rosedale. Did they like having an outhouse right next to their well? Did they like hauling water? Did they think it was fair in a gas-rich region, they had no gas?" (Gwyn, 1972:12). The tapes were edited down to a one hour show which more than half the population turned out to see in the local community hall. By the end of the meeting, subcommittees had been formed to press for gas, water and sewers. All of these uses of VTR are learning experiences for the participants to varying degrees but our concern in a consciousness model for social change is the use of VTR and film in a more comprehensive consciousness-raising process.

Film is considered by many practitioners who have used both VTR and film as the more effective of the two in dealing with subtle cognitive and attitudinal change. An example of film-making as a means of raising social consciousness within a community or area took place in northeast New Brunswick. The point of making the film was not so much to portray an existing social situation but an attempt to uncover the underlying values, to help people discover and express these values and assumptions. To do this, the person in charge of the film-venture began by placing two or three people together and saying 'Let's pretend you are this or that.' Out of one of these little psychodramas a situation for a story emerged. With a basic outline of a story, the filming begins, with the people stopping to discuss why certain things are happening in the story and improvising as they go along.* Upon the completion of the film, it is organized for successive screening in all the different centres in the area. All the people are invited to the screenings (the turn out for La noce est pas finie was high) and present at every screening are two of the participants in the film as well as a person who acts as a projectionist and records feedback. In this way the process of exploring and expressing underlying values which support a given reality is continued.

The advantage of VTR in a consciousness-raising process is that the people themselves can handle the cameras, take their own pictures from their own perspective on the world. Once the social change agent has taught a group of people how to operate the portable video, these people can carry the Porta-pac into their everyday world and the tapes they produce make the statement "this is my world."

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*For a detailed account of the making of La noce est pas finie, see Challenge for Change Newsletter, No. 7, Winter 1971-72.

Film and VTR have been used as tools in therapy but the therapeutic effects of the Fogo Process are equally essential in a social change context. The film or video-tape acts as a mirror for the people to see themselves and their community. The effect of seeing oneself on the screen initially evokes a response on the emotional level. Most people experience an emotional dilemma induced by becoming cognizant of a gap between the self-image one holds of oneself and the image of oneself appearing on the screen. Film and video-tape assist people in seeing themselves as others see them. A person must integrate these perceptions of self and the result is a strengthened self-image. An added advantage of film or video-tape in this process is that people are less defensive, hence, more open to new perceptions because they are confronting themselves on the screen rather than having others verbally give them feedback on how they perceive them.

After people have dealt with their own images on the screen, they are able to focus their attention on the images of others and the situation portrayed as a whole. As on the individual level, the group is confronting itself and its situation without the interference of the social change agent. Again, the group members will experience some dissonance between how they perceived their group, their situation, and their social reality as a whole and how these appear to them on the screen. The viewers, as a group this time, must re-integrate these perceptions and by doing so increase their awareness of themselves and their situation. The making and viewing of the film or video-tape are essential catalysts in the consciousness-raising process.

The major purpose of the Fogo Process is to create discussion and dialogue where none existed. Even more than this, the purpose of the Fogo Process is to create discussion and dialogue about the fundamental values, premises and assumptions which underly the participants' existing social reality.

The social change agent has a key role in this dialogue. The best description of this role is given by an ex-priest who worked with Paulo Freire in Latin America:

> Freire would go to a village and enter into conversation with people. He would ask them to help him to observe the village life. He would have them help him take pictures of scenes of village activities which were familiar and common to most of the villagers. The villagers would then come together to see the pictures. Freire would ask them to describe what they saw in detail, writing words under the pictures as they reflected on what they were seeing and feeling.
>
> Then Freire would question the villagers about the contradictions in the explanations which they were giving about why things were the way they were. For example, in one village, the people described the harvest as being very poor. Freire asked them "Why?" Some of the villagers said: "Because the land is tired." Freire then asked them why some of the land seemed to be very productive and other parts of the land seemed tired. They explained that the rich farmers had fertilizer and they didn't. Freire then asked them how that was the case. The questions and answers continued, leading to issues related to their life situation. The topics discussed ranged from those which were primarily theological, political, or economic in nature to those which were basically philosophical in nature.
>
> Frequently, villagers gave fatalistic answers. Freire would always come back to the contradictions which the people themselves had exposed. The people then began, as a result of this process, to think for themselves and to become aware of alternative ways of viewing and coping with what had seemed to be insurmountable problems for themselves and their communities. (quoted by Farmer, 1972:1).

Even when film or video-tape is substituted for photographs as more useful mirrors of reality because they reflect the movement of life, the role of the social change agent is still to pose questions to the participants, questions that require the participants to see the contradictions in their perceptions and explanations which in turn require a new synthesis or understanding of their reality.

D. A Variety of Techniques and Principles

Under the preceding categories we describe methods and processes for discovering our view of reality and coming to a clearer and more comprehensive perception of what our reality is. In this section we present various techniques and principles which may be integrated into a consciousness approach to social change. These are techniques and principles which work to increase the visibility of those things we take for granted. The process of 'habituation' tends to occur when people live in the same surroundings for a considerable length of time: "The environment tends to be invisible, even though (especially because) it's all around us." (Berner, 1972:141). That is, we no longer really see the constants in our daily lives. To be able to look again at what we take for granted, to make new connections, in general, to increase our awareness of ourselves, others, and the world around us, the following suggestions are useful.

1. Alien Visitor. In this technique, people attempt to view their everyday surroundings, their community, their society, even their planet with the neutral eye of an alien visitor. People may take field trips to various social, cultural and political gatherings or events holding in abeyance their social learning about the significances of certain behaviors and simply observe what occurs. In this experience as an alien visitor, people notice things that they never or seldom

took note of before which engenders a new awareness of their reality and a questioning of what they have taken for granted.

2. Comparing Cultures. Another way of increasing people's awareness of their own view of reality is to explore and learn about other cultures: "Now cultural patterns come to light and hidden metaphysical assumptions become clear only to the degree that we can step outside the cultural or metaphysical systems in which we are involved by comparing them with others." (Watts, 1961:20). Such a comparison works to show people that other peoples have and do order reality in different ways, hence, their own view of reality is not absolute or 'natural.' By comparing and contrasting their own culture with other cultures, people perceive the advantages and drawbacks in each and may come to a new cultural synthesis.

3. The Use of Art. Art in its many forms as literature, painting, sculpture, dance, music and theatre may produce a dissociation by which the world can be recognized as it is. Bertolt Brecht, the playwright, has called this the "estrangement effect": "The things of everyday life are lifted out of the realm of the self-evident. . . " (quoted by Marcuse, 1964:67). Art may, by making the familiar unfamiliar, increase the audience's awarenesss of their reality: "To teach what the contemporary world really is behind the ideological and material veil, and how it can be changed, the theatre must break the spectator's identification with the events on the stage." (Marcuse, 1964:67). By breaking the audience's identification with the scenes, events, issues, and characters depicted, art is able to represent the world in new ways to the audience. Art may,

however, also function to make that which is unfamiliar to the audience more familiar. That is, art may create identification with characters, situations, social classes, races and cultures where previously estrangement existed on the part of the audience. By presenting different perspectives on reality, art increases people's awareness of themselves, others, and the world.

4. Role-Playing and Simulation Games. The value of role-playing and simulation games lies in setting up a situation whereby the participants take on, act out, and experience the situation from a perspective or position different from that which they hold in their everyday lives. Such experiences engage people on an affective, imaginative and cognitive level. These techniques have the additional advantage of involving body movement.

5. Odd Combinations and Happenings. Putting odd combinations together is another way of increasing the visibility of the things we take for granted and of making new connections in the minds of the participants. For example, through a cartoon, picture, story or dramatization, a native person may be presented as the prime minister or a woman as a priest. The reactions of the audience to these new associations will reveal the assumptions and values they hold. A happening is a more extensive juxtaposition of images, ideas and objects: "A rough definition of a happening is: an event with unusual or highly usual objects, utilizing people in a semi-theatrical way, and mixing and matching various media, such as TV with live action." (Berner, 1972:127). Some happenings are not only useful in revealing

the world around us but this "dazzling reality-stew" may also work to relax some people's rigidity about what reality is.

6. Language. The language used by social change agents in their messages and appeals to people is important. If these messages are to appeal to the whole person they must be expressed in a language which is visual, emotional, imaginative and symbolic. Advertisers and, more recently, educators are aware of this fact. Social change agents have been almost solely preoccupied with research reports, statistics and logical arguments which only appeal to the analytical, rational mode of consciousness. The tacit language of the intuitive, imaginative mode of consciousness includes"body movement, music, spatial forms, sounds, crafts, dreams, and stories which function as word -pictures." (Ornstein, 1972:163).

7. Experiment. Our whole approach to social change as liberation centers on the principle of facilitating processes whereby the participants explore and find out for themselves how they view reality, what they believe is truth, what they value. Rather than trying to argue, convince and tell a person what he/she should believe or value, "Instead he must be asked to experiment, to act consistently upon assumptions he holds to be true until he finds out otherwise." (Watts, 1961:50). Through dramatizations, dialogue, or even in their daily lives, the social change agent may ask the participants to carry out their assumptions to their logical or possible conclusions.

The above are just a few of many possible techniques for increasing people's awareness. For these techniques to be effective in raising consciousnesses, each of them must be followed by dialogue among the participants about the experience - what they learned about themselves, other people, and the world, how they felt, and how they see, feel and think about their social reality now. That is, these techniques should not be used only as isolated experiences but integrated into a holistic consciousness approach to social change.

The main objective in Phase 2 of a consciousness model for social change is for people to increase their awareness of their present social reality. It is only when people have a clearer perception of "what is" that they can enter the third phase of exploring and expressing what they want to change in that reality, what they want their future to be like.

Phase 3: Visions - Creating a New Reality

It is essential that people explore and expand their consciousness of the existing reality before they begin to discuss alternative futures. Unless people have dealt with the following questions, the clarity and power of their visions is diminished:

> What are you, and what do you want to become? What prevents you from becoming this other, better you? Why does change make you afraid? What are your true needs? What are you in this world to *do*? Are you in charge of your life, and if not, who is? Gradually, gradually, the whole person must be brought forth to answer. (Roszak, 1972:398).

As Roszak points out, these are at once political and personal questions. As we have already stressed, the definition of what is political is radically expanded in a consciousness theory of social change. The type of questions posed by social change agents in the past have been restricted by an overly narrow definition of political. Asking people to debate possible futures, to discuss a society's economic policy or the world's food problems can be overwhelming and unmotivating abstractions which "do not raise up the will to alter one's life" if people have not created and explored dreams for their own lives: "But to challenge people to set their own priorities, to confront them with the fears, hatreds and hang-ups that betray these priorities, that is where the politics of the visionary commonwealth begins." (Roszak, 1972:399).

Fantasy Workshops

One method or technique for getting people in touch with their hopes, visions and fantasies in a group setting is a fantasy workshop.* The co-ordinator of such a workshop has previously gathered together a large selection of slides depicting diversified scenes (i.e., nature, cities, architecture, paintings, people in ones, twos and groups doing all kinds of activities, etc.). The ideal size for the workshop is between twelve and twenty participants. The co-ordinator explains to the participants that they will be given a number of slides to look at and each one must pick out one slide that expresses how they feel now about social change, their community, their lives, or any topic which is appropriate for the group and select another slide which expresses how they would like to feel about the same topic. The participants form small groups of three or four members to share a box of slides.

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*The writer learned about fantasy workshops by being a participant in a fantasy workshop run by Doris Mae Oulton at a "Media and Social Change" Conference in Banff, March, 1974.

The participants come back together as a large group and each participant's slides are projected on the screen while the participant shares why she/he chose these particular slides. The participants then return to their small groups to select one slide from among those selected by its members which expresses how their small group feels about social change or whatever topic is being used. There need not be consensus, in which case more than one slide will be chosen to express the group's feeling. The small groups come together in the large group again and these slides are projected with a member from each small group explaining why they chose that particular slide. In this second selection process and in the following, there is no distinction made between how the group feels and how the group would like to feel. In this way the participants can begin to integrate what they feel with what they would like to feel.

The slides selected by each small group are then projected again one by one and the group as a whole discusses each slide trying to select one or two slides which express the feelings of the group as a whole. Following the use of the slides in the fantasy workshop, the participants are given large sheets of paper and crayons or felt pens to draw what they would like the world to be like, if everything and anything was possible, five years from now. After the drawings are finished they are hung around the room and each participant shares what their pictures represents for them.

The writer has run a fantasy workshop in a task-oriented conference and the participants expressed that it was an energy-generating and meaningful experience. The experience revealed commonly shared feelings and values that had not been apparent in other sessions during the conference. A fantasy workshop also allows people to express themselves in mediums other than the predominantly verbal medium used in conferences and meetings. The major advantage, however, of the fantasy workshop is that people get in touch with what they want the world to be like and this, as well as being highly motivating, helps them place their specific goals in the context of a broader and more unifying vision. That is, the ideas of people for particular changes need to come together in a vision which will guide their actions to create a new reality.

Social change groups and movements have predominantly taken a single-issue approach to change. Despite the advantages of the single-issue approach in the short run, a new society or new reality can only be built if people have a holistic vision. This vision will not be a static one as more and more people participate in developing visions of a human world. This brings us to the climax of the consciousness model for social change, what Alvin Toffler calls "anticipatory democracy."

Social Future Assemblies

In the last decade in community development projects around the world, there has been an increasing demand for and promotion of citizen participation. The philosophical rationale for citizen participation is that people should be involved in the decision-making which affects their lives. However, for the most part, the concept of citizen participation has been narrowly defined and operationalized. That is, citizen participation has taken the form of organizing people around highly specific issues or projects such as zoning laws, tenant-landlord relations, urban renewal, land development and so forth. Secondly, much citizen participation has been in reaction to decisions already made by government and/or corporate officials. The ad hoc nature of most citizen participation means that people in effect are participating in a reactive rather than in a creative active way in the decision-making that affects the quality of their lives.

Even when governments have asked for citizen input before policy decisions are made, the issues and alternatives are usually already defined. The politician's time horizon in democracies usually extends no further than the next election so that public attention is focused on immediate programs rather than on long-range goals. Hence, the consciousness of the citizens is channelled by specific issues and confined to immediate issues: "The voter may be polled about specific issues, never about the general shape of the preferable future." (Toffler, 1970: 484). In other words, citizens are not being asked or asking the fundamental questions which would allow them to participate in the development (the future) of their community, their society, and their world as a whole. It is only by providing a forum for people to discuss what they want their world to be like that people can participate in creating and ordering a new reality.

Toffler argues that the time is right in the advanced-technological nations for a public examination, review and redefinition of the goals of "progress." Yet Toffler's conception of social future assemblies is global:

> Let us convene in each nation, in each city, in each neighborhood, democratic constituent assemblies charged with social stock-taking, charged with defining and assigning priorities to specific social goals for the remainder of the century. (1970: 478).

The concern is to create some organized way, which does not exist at present, for people to express their hopes, dreams and ideas for the future. Toffler suggests that such assemblies should represent not only geographical localities but social units as well (i.e., industry, labor, religions, students, the arts). He also suggests that the representation on social future assemblies could be organized along lines similar to the jury system. Whatever system of representation may be chosen for these assemblies, social change agents will not rely on governments to institute such forums for anticipatory democracy.

Some governments have, however, through the use of public hearings at least approached the concept of social future assemblies. Although such public hearings usually are organized around a special issue, these issues are usually of a general nature (e.g., the status of women) and although the presentation of briefs is the norm at such hearings, people may simply say what their feelings and thoughts are regarding the issue. The major inadequacy of public hearings is that though they may peripherally create dialogue among people, the actual structure of the hearings themselves is not designed to create dialogue.

Social future assemblies need not be initiated by governments but can originate at the grass-roots level:

> In some places, social future assemblies might be called into being by community organizations, planning councils or government agencies. Elsewhere, they might be sponsored by trade unions, youth groups, or individual, future-oriented political leaders.

> In other places, churches, foundations or voluntary organizations might initiate the call. And in still other places, they might arise not from a formal convention call, but as a spontaneous response to crisis. (Toffler, 1970:482-3).

The role of social change agents is to pose such a concept as social future assemblies not only to the various groups they work with but also to the government agencies which may employ them.

The principles and techniques suggested in phase one and two of this consciousness model for social change are useful in this phase of envisioning a new reality. For example, there are games in which players design communities for the future. There are various techniques devised to help people formulate goals for the future but as in the preceding phases these techniques must be used to facilitate dialogue and the major role of the social change agent is to pose questions, in this phase, about the future: "Simply putting such questions to people would, by itself, prove liberating." (Toffler, 1970:484). The purpose of social future assemblies is not to engage people in technical discussions of how to get someplace they are not sure they want to go but rather for people to meet to discuss and clarify what, in fact, they do want their future to be like.

The first part of each meeting or the first meetings of a social future assembly should allow the participants to brainstorm, to fantasize and dream out loud about ideal institutions, structures, communities, societies, and an ideal world. This imaginative, creative exercise is fun and energy-generating as well as provoking questions of why their community, society, or the world cannot be the way they would like it to be. After the participants have created a number of alternatives and begin to outline the details of their vision, it is useful for persons with technical knowledge about economics, planning and government to participate in this process. It is only after the participants have been given the chance to imagine a new reality without the constraints of practicality that questions of feasibility should be explored. It is only when people know where they want to go that the technical question of how to get there has any meaning for them.

Phase 2 of a consciousness model for social change is a process in which people gather together to discover how they view their present reality and to increase their awareness of that reality. Phase 3 is a process in which people gather together to order and organize a new social reality. The consciousness-raising which occurs in Phase 2 is essential to the conscious designing of a new reality (the future) in Phase 3. There is necessarily a fourth phase in which people act to realize and materialize their vision. We do not outline principles and techniques for this phase because the consciousness-raising which occurs in the preceding phases will determine the goals and the strategies for change. To organize people to act before they have clarified their assumptions and values for themselves will only generate more confusion in the world. If people are clear (i.e., contradictions have been examined and transcended in a new synthesis) about what they want their world to be like, then they will be prepared to act to transform their world.

If the consciousness-raising process has (which it must to be effective) appealed to and engaged the active, analytical, rational mode of consciousness and the receptive, creative, intuitive mode of consciousness then the actions the participants engage in will also be holistic. This fourth phase then would involve not only so called "political' actions but social and cultural actions as well. For example, celebrations and festivals could be held both locally and on larger scales. Celebrations and festivals are times of sharing music, food, dancing, art, and discovering and strengthening the spirit of community.

In our introduction to this consciousness model for social change we stressed that this model should be viewed as an ever-expanding consciousness process of transformation. That is, more and more people should be appealed to and involved in re-discovering, re-examining and re-creating their reality. This process is holistic not only in the sense that it attempts to appeal to and engage the whole person but also because it attempts to appeal to and engage a whole community, a whole society. The sheer number of people involved, plus the quality of engaging the whole person in such a process, will generate an incredible momentum for the holistic transformation of people, communities, societies, and the world - a new world view will emerge.

CHAPTER VI

CONCLUSION

This thesis represents my attempt to grasp the essence of fundamental, long-lasting social change. My experience and reading have led me to believe that fundamental social change occurs when a community, society or civilization begins to view itself and the world in primarily different ways. The consciousness approach to social change developed in this thesis reflects this belief.

The first chapters of this study attempt to organize and support a theoretical framework for a consciousness view of social change by integrating the insights, arguments and research of contemporary writers on consciousness. The nature of reality, perception, imagination, intuition, language and myth are explored for their explanatory potential in a consciousness theory of social change. Rather than investigating social change through the concrete dimension of action (e.g., economic, social and political activity), this study explores the mental processes or consciousness dimension which precedes (motivates and forms) action.

The last chapters redefined the role of the social change agent and developed a consciousness model for social change. This model incorporated the methods and techniques suggested by Freire, the women's movement, the Fogo Island experience, art, and other sources. Reduced to a simple formula, the model appears as such: perceptual change ⟶ conceptual change ⟶ realized changes. The primary focus and emphasis has been on consciousness-raising activity which would engender perceptual changes. Further study is needed to explore more fully the relational dynamics between perceptual, conceptual and realized or concrete changes in human reality.

A major purpose of this work has been to generate a view which would transcend the prevailing one-dimensional perspectives on social change. A consciousness view approaches holism by recognizing and incorporating the bimodal nature of human consciousness. Rather than examining the multitudinous and various activities man engages in, a consciousness approach focuses on the processes connected with the respective modes of consciousness (action and receptive) which underlie the dimensions of human activity. By recognizing and developing both modes of consciousness, the consciousness approach encourages and facilitates the expression of human wholeness in social change.

As comprehensive and inclusive as I have tried to make the consciousness theory of social change, it does not incorporate those approaches to social change which operate within the established cultural, social and political paradigms. Changing consciousness would not be the crucial factor in social change projects of this nature. Such strategies as political action, community development, social planning and information/education would be more appropriate. The degree to which these approaches to change evoke questioning of the existing social reality may vary but the questions asked do not challenge the fundamental assumptions of the present world view.

Social change projects which operate within the given social order usually have specific and immediate objectives such as better housing, improved social services; whereas the consciousness approach which involves a questioning of the existing order and a seeking of alternatives tends to have amorphous and long-term objectives. The consciousness approach does not deal with economic adjustments, better transportation and better health plans per se; instead it attempts to find out more about peoples' total view of reality which then will provide the motivation and general principles upon which specific changes in health, transportation, etc. can be made.

There is obviously a need for both kinds of social change within a community and society. There must be social change projects which work to ensure that disadvantaged segments of the population receive the social and material benefits already available to the rest of society. However, as immediate needs such as food, housing and employment are sought through the existing social order by social action, community development, etc., there should be simultaneously a consciousness approach to social change which examines and questions the fundamental defects inherent in the present social order which perpetuate these problems. We may envision the difference between the specific social action project and consciousness-raising activity as the difference between a microscopic view of a social-ill and a macroscopic view of self, society and humanity. The former allows a focus on a particular problem and the potential for a particular treatment of it; the latter view offers a holistic perspective of human nature and human society and the potential for self-conscious evolution.

We have made extensive use of Kuhn's analysis of scientific revolutions to further our understanding of social/cultural revolutions. It may be that approaches such as social action, community development, social planning and information/education are appropriate for stable periods in society but that the consciousness approach is required in periods of transition. If we continue the analogy to Kuhn's work, we may define a stable period as the time when the established cultural, social and political paradigms allow and even generate progress, whereas periods of transition occur when these paradigms are felt to hinder and even negate progress. During a stable period in a society those approaches which operate within the established paradigms deal with problems and propose solutions recognized by these paradigms but "when paradigms change, there are usually significant shifts in the criteria determining the legitimacy both of problems and of proposed solutions." (Kuhn, 1970:109). It is during the transition from one world view to another that the consciousness approach to social change is essential.

To substantiate the above claim we have drawn upon recent theoretical developments and research in the social sciences as well as neurophysiology. Another approach would have been to research historical examples of the consciousness view of social change. The more obvious examples are religious movements such as Buddhism and Christianity which start with a change in humankind's view of itself, and the cultural revolution in China where Mao's philosophy provides a psychological and political, if not spiritual reorientation of the Chinese people. Historical examples of fundamental changes in world views must be researched to give greater clarity and substance to the consciousness theory of social change.

The contention of this thesis is that such a transition period exists now in industrial societies and is affecting the modern world as a whole. This transition is referred to by many writers as a movement from industrialism to post-industrialism or from modern to post-modern society. We have discussed some of the values, images, symbols and myths adapted to industrial society and those which are proposed as necessary alternatives in post-industrial society. Trist has summarized in table form significant differences between the two types of society and below we abstract those which have been most central to our study: (Trist, quoted in Hunter, 1971:195).

Changes in Emphasis of Social Patterns
in the Transition to Post-Industrialism

Type	From	Towards
Cultural values	achievement self-control endurance of distress	self-actualization self-expression capacity for joy
Organizational philosophies	mechanistic forms	organic forms
Ecological strategies	responsive to crisis specific measures requiring consent short planning horizon	anticipative of crisis comprehensive measures requiring participation long planning horizon

The consciousness approach to social change developed in this thesis is an expression of the values emphasized in the movement towards post-industrialism.

The intent of this thesis has been to explore what is needed in the transition period itself, not to predict the final outcome of the transition. My concern has been to develop an approach to the transition which expresses the values of self-actualization, self-expression, etc., rather than to speculate on their formal expression in social structures or institutions: "Transformation, by its nature, must not predetermine its final form: that is why my analysis has stressed process and capacity, not final models or utopias of the future." (Halpern, 1969:74). The major question is 'What will enable people to shorten the time span of the confusion, stagnation and fear which accompany the disintegration of a world view and enable people to embrace the challenge of creating and integrating new meanings and symbols?' It is argued that the consciousness approach offers a means of both comprehending and facilitating change. The consciousness approach enables people to actively participate in creating a new world view, a new ordering of human relations.

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